THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the Society's objects, by their wish to remove religious antagonisms and to draw together men of goodwill whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself and the mind and body as his servants. It illuminates the Scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavor to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true THEOSOPHIST.

NOVEMBER 1953 VOL. 75, NO. 2

THE THEOSOPHIST

Edited by N. SRI RAM

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. Its three declared Objects are:

FIRST.— To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.

SECOND.—To encourage the study of Comparative Religion, Philosophy and Science.

THIRD.— To investigate unexplained laws of Nature and the powers latent in man.

FREEDOM OF THOUGHT

Resolution passed by the General Council of the Theosophical Society on December 23, 1924

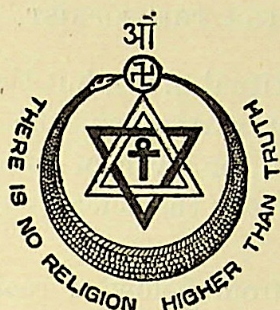
As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher or writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the Theosophical Society to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

FREEDOM OF THE SOCIETY

Resolution passed by the General Council of the Theosophical Society on December 30, 1950

The Theosophical Society, while co-operating with all other bodies whose aims and activities make such co-operation possible, is and must remain an organization entirely independent of them, not committed to any objects save its own, and intent on developing its own work on the broadest and most inclusive lines, so as to move towards its own goal as indicated in and by the pursuit of those objects and that Divine Wisdom which in the abstract is implicit in the title, The Theosophical Society.

Since Universal Brotherhood and the Wisdom are undefined and unlimited, and since there is complete freedom for each and every member of the Society in thought and action, the Society seeks ever to maintain its own distinctive and unique character by remaining free of affiliation or identification with any other organization.



THE THEOSOPHIST

ON THE WATCH-TOWER

The Theosophical Society is responsible only for its Official Notices appearing in "The Supplement".

A Vision of Our Society

THERE is a way of looking at the whole of the Theosophical movement, which is from above, from the inner spiritual planes, instead of from below. The whole of this movement represents a certain spiritual conception, being worked out gradually and imperfectly, according to the possibilities of the times and the present stage of human evolution. It is a conception of unity, such unity as can be attained at present. The time has come for a certain unification in human thought, both as represented in human knowledge and in human behavior, an integration of some of its processes, for a "One World" in a living and spiritual sense.

Imagine a certain spiral action from the point of that conception which is established on some high plane of spiritual thought. Imagine this action as spreading out as the spiral descends. The effect of the action would be to acquire more and more content, to include more and more, and unify what is included. The centre of the unification

would be on the spiritual plane, but the process of unification on the plane of particulars, the planes below. The process must cover all the levels of man's action and life.

What is needed for the success of this activity, this process?

First, to start from below, a realization of Brotherhood, which is our true relationship down here, little as we may realize it; second, a unification in thought, for which the Second Object of the Theosophical Society has been formulated; third, a realization of the spiritual unity of all mankind, perceptible to its awakened consciousness, unity at its spiritual centre. This is the point to which the Third Object is oriented or is leading.

All action from above is essentially creative in its nature. Creation begins above and descends downwards. Therefore the whole purpose of the movement is ideally a creative purpose: to create a new humanity, by creating a new consciousness, which will be a spiritual consciousness, at least possess a certain spiritual quality.

This movement then must include the whole of humanity, although the Theosophical Society may be regarded as its main or central body. What takes place in the Theosophical Society, the stream of forces flowing through it, must have its repercussions outside its body. It will stimulate similar realizations. We see this movement taking place. But there is so much that surrounds the movement, and the movement itself is so imperfectly carried out, inadequately responded to, even by the elements swept into it, that we are apt to miss its unity.

When we say "spiritual," we refer to something which is to us, to our externalized consciousness, very much of an abstraction. It is a subjective idea, and we are apt to go wrong with any idea which represents a purely subjective truth, that is, mistake what it is not for what it is. But

there is nothing subjective which is not related to an objective experience. Often this experience from which we form the idea is a fear, a longing or an addiction, springing from our contacts with the world of material sensations. Any subjective belief created out of such a longing or fear is but wish-fulfilment, either wish-ful or fear-ful. But there is a reality, not based on such experiences which we are bound eventually to transcend by discovering their illusive or empty nature.

Brotherhood is a true relationship. Therefore in Brotherhood is a practical basis or ground on which we can build securely. It is a touchstone in practical life for our philosophic or super-practical search. When we build on Brotherhood, we build for Truth; that is, we can rise to the subjective Truth. Given the firm ground of Truth in practical life, in our relations with others, and an indication as to how to proceed, which is by sifting the universal from the particular, we can rise to the apex of Truth, which is the reality.

We see that in the Theosophical Society there is no creed, no belief, save Brotherhood which we can all accept as true. Our ideas, our attempts to raise the edifice of thought on that foundation, are entirely free. For it is only in absolute freedom that we can discover the truth in ourselves. In this mind-age, which is the present age, the development appointed for it can take place only in freedom. What the mind can do with freedom has been demonstrated in the achievements of Science. The freedom has been won at a certain cost; but it has proved a continuing blessing. But that freedom of the mind can degenerate into licence; it results in conflict. That is because it is only a superficial freedom. There is not yet freedom from the passions, the material instincts and influences that subordinate the mind. So there has to be something which can point the

way in which that freedom should be exercised. The relationship of Brotherhood, which is a pure relationship, determines the natural limits of freedom for each individual. The world has to discover these limits of right action by experience, which is often sad and painful. In the Theosophical Society we have anticipated it in the word "Brotherhood".

The world is ready for a certain unification at the physical level. Unification means understanding and co-operation. The United Nations is an instrument for that unification, imperfect as it is. The Theosophical Society is a spiritual United Nations, for it is creating the atmosphere for united action.

Within the frame of a broadly united humanity, the Theosophical Society is seeking to create a closer body of thought on matters which pertain to the fundamentals of human life, the deeper aspects of it. This closer unification can take place only by sifting the true from the false in all things surrounding us. So it is a discriminative mind which we must exercise, discriminative in the pure sense. True discrimination is a discrimination of values and is related to the process of living in which the values are reflected. The present civilization is one whose values are predominantly sense-values. Hence the spirit of possession and the conflicts as well as the frustration and the restlessness, the increasing nerve-strain and neurosis. The influence for which the Theosophical Society is a channel must create new values which must be expressed in all departments of life. Thus nothing less than a transformation of human life is the end to be achieved.

This transformation is by action as well as by thought. The action can only be by individuals according to their individual judgments and on their own responsibility. Theosophical living and Theosophical activity in every department is part of the Theosophical movement. What

the Society can achieve collectively and individually through its members in their lives and activities is all part of the total process. The Society is a channel for a spiritual impulse which has to be worked out by each mind according to its constitution and opportunities. Without action there is no completeness, no fulfilment; therefore no realization; but action at the outer levels has to be by individuals and groups. There is no department of life which Theosophy cannot illuminate, cannot re-create. It is our late President, Dr. Annie Besant, who pre-eminently taught this by her example, her expositions and efforts. H.P.B. gave the impulse. It was continued by Dr. Besant and led into practical channels. The impulse has evoked a variety of reactions among different types of people, in different sections. The Theosophical Society will continue to flourish, so long as that impulse is kept going. We have all to be its channels. It is a creative impulse which should result in a new way of thought and living.

A fresh impulse will come in 1975—so H.P.B. told us. There will be fresh knowledge, new life. A spiritual stream, once set going, does not dry up, unless the channel-bed is blocked, unless there is stagnation, and vested interests take the place of a free flow of life and knowledge. The Theosophical Society is such a channel-bed or river into which its members can pour their contributions. It is not identified with those contributions. It does not set its official seal on any. But it facilitates their efforts by the inspiration it creates. It is meant to become a beautiful instrument or edifice, comprehending many forms of realization, thought and action, with its centre in the inner worlds, where are the Masters of the Wisdom, and its base in the physical world of action, acting collectively as a channel for seeking, for spreading, the Light, and individually for the translation of that Light into forms of action.

The world needs new laws, new institutions, a new culture. Theosophy contains the leaven needed to create the new ideas which will cause their materialization. How far the Theosophical Society will fulfil this purpose depends on us, on each one, not only on so-called leaders, not even on the Great Ones, whose work is limited by the degree of our co-operation or failure to co-operate.

N. SRI RAM

* * * *

The 17th of November

Whilst Theosophy is timeless and the philosopher grants no special significance to any particular time, the Theosophical Society exists in the realm of time, and Theosophists recall with gratitude the day and the month of its founding, November 17th, 1875.

The Society approaches its eightieth year and throughout the seventy-eight years of its life November has been a month of recollection, of thanksgiving and of rededication to the fulfilment of the purposes of its true Founders who are two of Earth's Adepts. Fortunately some of those purposes are well known, for the Adepts Themselves have stated them: "We have offered to exhume the primeval strata of man's being, his basic nature, and lay bare the wonderful complications of his inner Self—something never to be achieved by physiology or even psychology in its ultimate expression —and demonstrate it scientifically. . . . For countless generations hath the Adept builded a fane of imperishable rocks, a giant's TOWER OF INFINITE THOUGHT, wherein the Titan dwelt, and will yet, if need be, dwell alone, emerging from it but at the end of every cycle, to invite the elect of mankind to co-operate with him and help in his turn enlighten superstitious man. And we will go on in that periodical work of ours." [1] Again, "It is time that Theosophy

[1] *The Mahatma Letters to A. P. Sinnett*, p. 51.

should enter the arena"; and, "We have to popularize a knowledge of Theosophy."[1]

In addition to the more philosophic purposes of the great inner Founders an ethical objective was also declared: "The *Chiefs* want a 'Brotherhood of Humanity,' a real Universal Fraternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds."[2]

These purposes are in the process of fulfilment and considerable progress has been made in certain directions.

The world would seem to need Theosophy far more now than it appeared to in the relatively peaceful, if materialistic, period of the founding. Furthermore, the opportunities for acceptable dissemination of Theosophy are now far greater than in 1875. Many men of science have left the materialistic and mechanistic view behind them. Vitalism, the concept of a directive Intelligence imbued with aim, psycho-somatic medicine and para-psychology, including a recognition in man of powers of Extra-Sensory Perception, E.S.P.—all these render the human mind less resistant than formerly to the teachings of Theosophy with which they are in harmony. The uncertainty of human life in these days of two world wars, the threat of a third war and other typical phenomena of the Kali Yuga, either breed cynicism—alas, all too common!—or bring about that persevering search for unshakable truth which is the essential prelude to enlightenment.

The opportunity of the Theosophical Society and its members is, in consequence, at this time unique. Good attendances at well advertised lectures on basic Theosophy

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[1] *Letters from the Masters of the Wisdom*, First Series, 1945 edition, pp. 3, 4.

[2] *The Mahatma Letters*, p. 24.

and the increasing sales of Theosophical literature demonstrate both a mood of inquiry in modern humanity and a readiness to examine Theosophical teachings.

Effectiveness in presentation, efficiency in organization, enthusiasm born of conviction that Theosophy is the universal panacea for all human ills—these, surely, will enable the Society to continue to fulfil the sublime purposes for which, seventy-eight years ago in the month of November, it was brought into existence.

GEOFFREY HODSON

*   *   *   *

Democracy

A striking example of protective interest in its freedom, displayed in a free democracy, has recently occurred in London.

It appears that in 1942 administrative changes left a High Court judge in Malaya no longer with work to do. The Colonial Secretary at Whitehall therefore placed the judge on the retired list. In due course he appealed against the decision on the ground that during good behavior his appointment could not be terminated except upon petition of both Houses of Parliament.

The Lord Chief Justice has recently ruled that this protection did not extend to High Court judges in the Colonies. His ruling is accepted as unquestionably in accord with the law but while abuse of the power to remove Colonial judges has never been known and in the circumstances of this particular case was indubitably properly exercised, public interest is aroused. Demand is being made that the loop-hole be closed and the judiciary abroad be protected as in England against even the shadow of a possibility of interference or official pressure.

It is in this way that a free and democratic society has grown and by vigilance is still developing.

SIDNEY A. COOK

MESSAGE TO THE SCHOOL OF THE WISDOM

AT OPENING OF ITS FIFTH YEAR, OCTOBER 23, 1953

By N. SRI RAM, *Principal*

I REGRET very much that I cannot be at Adyar to welcome those who have come to attend the current session of the School of the Wisdom, as well as greet the Director of the session and those who are assisting him in this most important branch of work for the Society. It was said to me long ago by Brother C. W. Leadbeater that Adyar is a place where one can think better thoughts than in most other places. It is so, because it is a place dedicated to a Wisdom which is meant to be the efflorescence of pure Truth, that Truth which is in all things and constitutes their Being. But though we may be all dedicated to the Wisdom, that Wisdom is something not yet realized; it has to be sought, understood and expressed. It is in accordance with this purpose that the School of the Wisdom has been founded by our late President.

Actually the idea of such an activity at Adyar originated from his great predecessor, Dr. Annie Besant, whose birthday falls so happily in the course of the year that the influence of her life and work which we celebrate so enthusiastically at Adyar, thus renewing it in ourselves, seems to fuse easily with our winter activities, of which not the least important

is the School of the Wisdom. Under the Samskrit name of *Brahma Vidya Āshrama*—lending itself to translation as an Abode of the Divine Wisdom—the activity was inaugurated and carried on for some years under the devoted direction of Dr. James H. Cousins until a variety of circumstances brought it to a temporary cessation.

I well remember the occasion in the Headquarters Hall when the School of the Wisdom—this being the new name for the renewed attempt—was ushered into existence by Brother Raja. His eloquent words on that occasion describing his concept as to how the School could develop, are still alive, I am sure, in the memory of many of us at Ȧdyar. His hopes seemed to soar when he bespoke for it a future equalling in breadth of interest and loftiness of thought some of the famous Academies of the past, such as that of Plato in Athens.

Theosophy being a central Wisdom, nothing can be outside its purview. Though it is not possible for us, with our present resources, to attempt to encompass the magnificent aim of Lord Bacon who took all knowledge for his province, we might well take up the attitude that nothing in Nature or humanity is outside our interests. The outlook of a Theosophist is, above all, universal, as much in the province of his thought as in his sympathies.

The object of the School is however not primarily to imbue those who are its students with a lot of conventional learning, but to help them to be touched with the inward Spirit of the Wisdom. Delving under the surface of the phenomena which all may observe, it is their mission, if they are willing to undertake it, to discover the nature of the life and the law, of which those phenomena are expressions. Both Life and Law to the Theosophist have a profounder meaning, a more comprehensive significance, than they present from the purely scientific angle of observation.

Adyar is accepted widely as the heart of the Theosophical movement, a heart that in the past has felt the vibrant power and extraordinary erudition of our Founder, H.P.B., the wonderful moral fervor, purity and brilliance of Dr. Annie Besant, and the noble and distinctive qualities of other Theosophical leaders, to all of whom we are indebted more than we can realize. We need here, therefore, an activity which by its creative power would fill the place with the rich radiance of the Wisdom, establishing more deeply an atmosphere of thought favorable for the reception of those pure spiritual influences for which Adyar is the chosen centre. The School of the Wisdom is meant to be, I believe, not only a place of desks, note-books and pencils, but also a medium for searching the foundations of our thought as to those things in which we are particularly interested, the most significant things in existence, and for arriving at such explanations, based on those foundations, as will illustrate the wealth of that significance and expose it. The syllabus that we generally frame for Theosophical studies, such as we have used in past years for discussions in the School of the Wisdom, comprises themes of fundamental importance to our thought and living. If we are concerned with ultimates in our philosophic search, as well as with matters of derivative significance, let us remember that they are only such ultimates as we can find or sense in our present capacity, and we do so in order that the whole edifice of our thought and life may be securely based on that rock-bottom and present an aspect of firmness and harmony.

In Theosophy we are concerned not with phantasies, mere inventions of thought and of wishful thinking, but with Truth from which Wisdom is inseparable, with things as they are, with what is.

The method we have sought to use in the work of the School is study in private, especially of the portions given

as reference, and discussions in class. I myself have had the advantage of being Chairman at some of these discussions and therefore fully realize their use and value. Yet it is not necessary exclusively or rigidly to follow this method, or any other method, if other methods are found at certain times to be helpful or congenial to the particular people concerned. We need a frame of mind that shows adaptation as well as consistency according to the needs and possibilities of a particular time. But when there is discussion, it is all-important that each must learn to listen as well as to speak, to be open to the point of view of the other, the one who speaks, in order to understand and appreciate it at its proper worth. The tendency, unfortunately, in all of us is to be so rooted in what we ourselves think, that we are inwardly closed to what the other person has to say and fail to understand him.

In the School of the Wisdom there should be at all times a spirit of genuine friendliness and harmony, so that it is a pleasure to listen to what each one has to say, be it an expression of a view or the mere statement of a question. Of course the speaker too has to be succinct, clear, relevant and not repetitive. We can learn more together than we can learn independently and separately, if we are properly attuned to each other and responsive in the spirit expressed in Dr. Arundale's favorite phrase "together differently". If each can be vibrant in himself, responsive to the other, and friendly always, each can be helped by the magic touch of others.

I am most grateful to Brother Geoffrey Hodson for coming all the way from New Zealand to help us in this work, and I hope all who are attending will have a happy time with him at Adyar.

I pray that the blessing of the Great Ones, who are never far from our thoughts at Adyar, may rest upon this

work and help it to accomplish what is possible in our capacity and what in Their Wisdom it is meant to accomplish.

N. SRI RAM

TWO BASIC STONES FOR OUR LODGES

That this is a time of stock-taking in the Society, a time of speculation as to the best ways of doing our work, of what we shall teach and how we shall teach, is obvious to all. If we were convinced that there is only one way for a Lodge to function, our speculation (providing there was any) would be limited and routine. Because there are so many possible ways a Lodge may organize and do its work for the public, we cannot help being seized at least occasionally by a certain excitement when we glimpse the possibilities and potentialities of this basic unit in the Society called the Lodge or Branch.

If I were asked what are the minimum qualifications for an effective Lodge, qualifications that should be in the foundation of every Lodge, on the basis of a number of years of field work, I would list two: first, affection for one another; second, joy in the study of Theosophy.

Regardless of its smallness, a Lodge wherein these qualities are manifest may take courage in the fact that it is building solidly for that day when it will be large as to membership and programmes, commodious as to its premises, and have a recognized impact on the community. Such a Lodge may take courage, too, that today it is a contributing force, as its members, warmly disposed toward one another, study together with joy and zest, and then seek to apply outwardly and inwardly the principles of Theosophy.

SEYMOUR D. BALLARD

ONE INCREASING PURPOSE

By C. R. GROVES

Modern science is our greatest ally.

MAHATMA K.H.

THE fact of evolution is today acknowledged as basic by both science and Theosophy, and there is much in scientific thought worthy of the attention of the Theosophical student.

From the scientific side evolution is no longer limited to the origin of biological species but signifies an over-all cosmic process embracing the known universe, inorganic as well as organic. Galaxies, suns, planets, the matter of which these are composed, as well as all forms of living organism—the whole objective panorama is seen as the contemporary section of a vast cosmic becoming. Phrases such as "Evolution is creation" (Bergson), "Emergent evolution" (Lloyd Morgan and Alexander), were current over a generation ago. But only recently has the inorganic world been accepted equally with the organic as a demonstration of the evolutionary process.

A quotation from *Evolution in Action* by Dr. Julian Huxley expresses the view of a leading scientist. Huxley says:

> All reality is in fact evolution in the perfectly proper sense that it is a one-way process in time; unitary; continuous; irreversible; self-transforming; and generating variety and novelty through its transformations.

Three questions inevitably arise in the mind of the student: (1) What is the motive power which unceasingly impels Nature to generate variety and novelty? (2) Is the process in any sense guided or directed? (3) If it is guided, what is the goal? Is there any ultimate purpose, and "far-off divine event to which . . . creation moves"?

To two of these questions occultism offers an answer in the well-known words of H. P. Blavatsky: "The universe is worked and guided from within outwards."

To the question what is the cause of this cosmic unfoldment the more orthodox science has little to offer except chance and unlimited time. There have always, however, been a few men of science whose perceptions have pierced the veil of mechanism and sensed the informing life. To the occultist it seems self-evident that while matter may embody in latency all the possibilities of future development, yet the cause of this development must be dynamic, that is, of the nature of force, energy, life or spirit.

Huxley recognizes three given levels of objective reality, the inorganic or pre-living, the organic or biological, and the psycho-social or human. This, of course, is another way of naming the well-known kingdoms of Nature: mineral, vegetable, animal and human. The cause of evolution is different at each level. At the inorganic level it is "a jazz dance of particles and radiations". At the biological level it is natural selection acting on spontaneous mutations. At the human level the chief determining factor is the ability to communicate information which gives to each generation the opportunity to acquire the knowledge already gained by its ancestors.

None of these causes, however, suggest any "drive," none of them has even a hint of that insistent will to live, to multiply, to maintain and increase life both individually and genetically which characterizes every living thing. To

find this driving force it is necessary to turn to the concept of involution, of life, spirit, or god as the dynamism which drives the mechanism. Again a well-known quotation from *The Secret Doctrine* is revealing:

> What is called "unconscious Nature" is in reality an aggregate of forces, manipulated by semi-intelligent beings (Elementals) guided by High Planetary Spirits (Dhyān Chohans), whose collective aggregate forms the Manifested Verbum of the Unmanifested Logos, and constitutes at one and the same time the Mind of the Universe and its immutable Law.

Many contemporary thinkers can be quoted in support of this view. Sir James Jeans wrote: "I incline to the theory that . . . the material universe is derived from consciousness, and not consciousness from the material universe"; and Dr. K. Walker: "How is it possible for anything to bring forth what is not already there in essence?" W. Branfield in *Continuous Creation* also writes: "In the beginning was the Logos in whom was Life. Through Life all things were made, and without Life was not anything made that was made." This is "The Imprisoned Splendour" (Dr. R. C. Johnson), the God Immanent, the Cosmic Ideation (H.P.B.) whose force is locked up or coiled up in every discrete unit of the cosmos. To express it in a phrase, the cause of evolution is the never-ceasing effort of the imprisoned life immanent to return to the freedom of the life transcendent.

The second question deals with the well-known concept "God's plan, which is evolution". Thinking of the whole stupendous process, there is evidence of the emergence of progressively higher orders of reality, of ascending grades of significance and value. Yet life has run into many *culs de sac*, into many examples of unlovely parasitism and of apparently useless suffering and waste. There is an inescapable element of the tentative and the experimental,

"The process bears the general character of intelligent research, of countless experiments directed towards a goal" (Johnson).

It is becoming evident that undue importance must not be given in biological evolution to mutations produced by haphazard imperfections in the reproduction of the genes. In the first place it is pointed out by W. H. Thorpe (*The Listener*, July 30, 1953) that the animal is a psycho-physical whole and that an organ is only of value in conjunction with the appropriate nervous and psychological mechanisms. A wing, for instance, must be linked with all the complex physiological and anatomical apparatus of flying, and also with the "instinct" to fly.

There is also considerable evidence of long-range tendencies working towards a distinct goal. Thus Miss E. Cheeseman in *Insects Indomitable* says:

> Something of the utmost importance has been discovered recently, that variations which appear to take place suddenly have actually been preparing gradually in each generation, until the last rearrangement produces a visible variation which may make an insect appear very different from its parents. . . . So gradually it was accepted that the power to vary was within, that the organism itself has unconscious control over its own variations, and is not forced into specific development by outside forces. In other words a race has an unconscious ideal and develops towards it.[1]

Johnson also says:

> From time to time some great challenge seems to surge out of the vast unconscious of nature—"capture a new area of life". As though in response we see experiments taking place and novelties constantly arising. Some seem to last a few million years and then fail. Others succeed and from these again new experiments arise. . . .

[1] Quoted by L. C. Soper.

Dr. W. E. Swinton, writing in the *Times Science Review* for the summer of 1953, points out that each of the major steps has taken place once only as the result of one line of descent, often against difficult climatic conditions, and that the parent group disappeared after giving rise to the important offspring. In other words there is increasing evidence of some directing influence. This is a very different view from that which sees the only cause of evolution in natural selection working on random imperfections in the gene copies. The process still appears to be experimental, but the experimentation is intelligent and working towards a goal.

This raises the third question whether there is a goal, and if so, what is it? Science has for a long time combated teleological explanations as being contrary to two of its chief principles. These principles are never to assume the answer to a question, and never to formulate hypothesis without factual justification. It may, however, be fairly asked whether the term teleological has any real meaning. Is it not true that any final event, *i.e.*, occurrence in time and space, is quite unthinkable? The only final goal of creation is the end of creation. "Numberless universes incessantly appearing and disappearing" (H. P. B.); the outbreathing and inbreathing of Brahman there must be, but there is no finality in this. Every event is a consummation and a beginning, as every moment is the sum of the past and the seed of the future. The simple act of taking a pencil and writing is only possible because preceded by about four thousand million years of evolution on this planet alone, and the act is the cause of results which will reverberate through untold millennia.

It becomes more clearly evident that the trend of evolution is in the direction of the development of organisms having greater sensitivity, more freedom within the

environment, more awareness and more purposive action. With the advent of humanity awareness can become self-awareness and creativity develops. Purpose ceases to be the immediate satisfaction of an instinctive desire and becomes a long-term policy of planning for the future. Purpose in fact emerges along with other values. Being an expression of the First Logos it must in any ultimate sense remain for ever transcendental, of the eternal, the infinite, the unmanifest. But the eternal is now; the finite reveals the infinite, and the manifest is rooted in the unmanifest. The purpose of living is to live, and the end of evolution to "have Life and have it more abundantly". As Prof. R. T. Flewelling wrote (*World Congress of Faiths Forum*, June 1953):

> When the world is viewed in its true character as a process from the atom, described as an event in a space-time continuum, up to man as an active and self-conscious participant in its ever-shifting circumstances, we can see how impossible is the dream of an absolute and static perfection. We are debarred by life from ever achieving a perfection of the standstill order, for there is no perfection apart from life and action. The only perfection in man or God is a living, active, and therefore completing perfection. The ideal goal is necessary, it is true, but it moves forward with every achievement. The accomplishment of today taken as a resting point menaces tomorrow. To stop is to die. There is no standing still. . . .

C. R. Groves

I can do nothing unless you help me by helping yourself. Try to realize that in occultism one can neither go back nor stop. An abyss opens behind every step taken forward.

K. H.

OUR BROTHER

DESERVED tributes have been given to our brother, "Raja," every inch an artist, from all directions.

Next only to our Mother Annie Besant, C. Jinarājadāsa impressed me by his intellectual honesty. His understanding of "Mysticism" was unique in that it included "sacramental" and "ceremonial" kinds of mysticism.

Neatly written replies from him to one's letters should be in the possession of us all who had the honor of knowing him even a little. Once he replied to me that "a lone-wolf" will never go into inner groups. How true.

I compared notes with Brother Raja after listening to the Socratic discourse of Sri Krishnaji on January 20, 1950, near our Headquarters. At every point he showed agreement.

Brother Raja had developed to artistic perfection this trait of bringing round the wheel of "Dharmachakra"—differing master-minds.

In 1898 he studied at St. John's (Cambridge) Lawrence's *Handbook of Public International Law*, then running in its fourth edition. In his copy affectionately presented to me, I found twenty press-cuttings and marginal notes in red ink made by him. These testify abundantly to his painstaking thought and search for truth.

Brother Raja pursued Truth through the porch of Beauty.

K. R. R. SASTRY

THE WORK OF THEOSOPHISTS, ALWAYS AND EVERYWHERE

By C. JINARĀJADĀSA

THE approaches to the discovery of Theosophy are many. One of a religious bent of mind responds to the ideal of Universal Religion; another who is puzzled by the intricacies of human nature and behavior responds to the idea of the man having several vehicles or bodies, like the astral, the mental, and so on. Another is drawn to the Society because of its ideal of Universal Brotherhood. Along whatever path a seeker travels towards Theosophy, sooner or later, if he is keen, he sees in Theosophy not a mere philosophy of the mind, but a vast body of *ideals*.

I say "ideals". But what is an ideal? It is a concept which drives a man to *action*. So long as a man possesses just bundles of ideas, fascinating though they may be, he is inert, inactive, like a cow lazily chewing the cud. But when a bundle of ideas coalesces into an ideal, the man is driven from within to act.

Now, it is this drive to action which characterizes the true Theosophist. He becomes a missioner with a gospel to transform others. He may be a missioner as a writer, or speaker, or organizer of philanthropic activities, or in a dozen other fields. But he feels an urge within him to go out and transform.

Where there exists in a place a body of true Theosophists, as in a Lodge, or a larger group of several Lodges

as in a Section, they have a duty towards those among whom their lot is cast by Karma. The Lodge or the Section must be identified with the highest and noblest dreams for their nation's welfare. The very fact that the Theosophist has a deeper insight into affairs and a keener sympathy with all who suffer, thrusts on him a kind of leadership in Idealism. He may of course refuse to accept the trust, as it creates too many troubles in his life.

Now, briefly, though the limited number of Theosophists in a country may be too small to affect openly the trend of national events, they nevertheless can affect that trend by their persistent thinking. For ideas do rule the world, when they are spread far and wide, even if invisibly. Among the many ideas which we need to disseminate is the Law of Cause and Effect. For Karma is a fact, and there is always a reaping for every sowing, even if statesmen do not believe in such a Law. They are servants of their times and their environments, and forget the generations which follow, who have to reap what the dead and forgotten statesmen have sown. For it has been truly said of this Law:

> Though the mills of God grind slowly, yet they grind exceeding small;
> Though with patience stands He waiting, with exactness grinds He all.

Southern Africa has problems that stagger the imagination. National leaders are apt to be staggered by such problems, and to act not wisely, though with the highest love for their land. But if one act of injustice is committed, sooner or later the Nation has to pay the price. I will illustrate with two instances. Ancient Rome had a vast slave population, which was kept under, and sometimes so cruelly oppressed that they broke into rebellion. Of course the rebellions could not succeed, and the slaves were crucified by thousands. Now, in the main, the English people

are the ancient Romans reincarnated. It was Dr. Besant, who worked with the poor and oppressed in the east end of London, who pointed out that these poor, backward in mentality, were the ancient slaves reincarnated as the English of the lowest classes, creating for English statesmen problem after problem to better their condition. For these reincarnated slaves, reincarnated as Britons who "never, never will be slaves," had a natural antipathy to the classes above them. It has taken several generations to slowly change this mentality. The full change has not yet come about. There are millions in England today, better off than their great-grandfathers were, with all kinds of social benefits, who still think first of themselves and not of the welfare of the nation as a whole. It is a continuation of the old Karma.

In the creation of the United States, the original possessors of the land, the Red Indians, were wiped out with the slogan, "the only good Indian is a dead Indian". The atrocities committed, and the retaliations by the Red Indians, make an ugly, pathetic chapter in American history. Every Red Indian who was killed, died with hatred in his heart. Many of these have come back to their country, reborn as Negro Americans—not fully Negro, because they have some white blood and are mulattoes or quadroons. Some of these, well-educated too, have a deep hatred in them and show no tendency to co-operate in schemes even for their own betterment. In brief, the under-dog who is forced to be down and out, comes back again, reborn into the same race, and with a hatred in his heart.

What Theosophists in every country can do in the troubled conditions round them, when national leaders ride rough-shod over Righteousness, is to point out that "Love *is* the Law," not injustice creating cruelty and masquerading as Patriotism. It was said long ago in India, "The

tears of the poor undermine the thrones of kings"; it was said a thousand years ago in China that "the resentment of one woman can bring three years' drought, and the pent-up rage of one man can cause five months' frost". God's laws of right and wrong cannot be brushed aside. And since each Theosophist must love his country and people—he is born among them for that purpose as a part of his unfoldment—he must be conscious of his duty, not only to the generation among whom his lot is cast, but also to the generations yet unborn who may either make or unmake his country.

Our Theosophy does not therefore give us only a gospel of personal salvation, but one supremely of collective salvation. And since as true Theosophists, possessing Ideals, we are driven to action, let us remember to act, and not to refrain from action. For says *The Voice of the Silence* significantly: "Inaction in a deed of mercy becomes an action in a deadly sin."

How many myriads are the actions of mercy we are called upon to perform! But that is our destiny, in some ways something of a tragedy too, but in all ways our glory also.

C. JINARĀJADĀSA

To love God is to have good health, good looks, good sense, experience, a kindly nature, and a fair balance of cash in hand.

SAMUEL BUTLER

GIORDANO BRUNO

A SIXTEENTH-CENTURY THEOSOPHIST

By PHYLLIS S. LEAN

PERHAPS the best introduction to this almost forgotten Italian philosopher of the sixteenth century is his own account of himself, embodied in a letter he addressed to the University of Oxford, seeking permission to lecture there:

To the most excellent the Vice-Chancellor of the University of Oxford, its most famous doctors and celebrated masters, salutations from Jordanus Brunus of Nola, doctor of a more scientific theology, professor of a purer and less harmful learning, known in the chief universities of Europe, a philosopher approved and honorably received, a stranger with none but the uncivilized and ignoble, a wakener of sleeping minds, tamer of presumptuous and obstinate ignorance, who in all respects professes a general love of man and cares not for the Italian more than the Briton, male more than female, the mitre more than the crown, the toga more than the coat of mail, the cowled more than the uncowled; but loves him who in intercourse is the more peaceable, polite, friendly and useful—Brunus whom only propagators of folly and hypocrites detest, whom the honorable and studious love, whom noble minds applaud.

Giordano Bruno was born in 1548 at Nola in the kingdom of Naples, and grew up within the shadow of Vesuvius in a countryside of great natural beauty and picturesque antiquity. Greek mythology and Greek culture had left their mark upon the district and unquestionably influenced his childhood. At the age of 14, after the stern education in

the Humanities, Logic and Dialectic characteristic of his time, Bruno entered the Dominican Monastery in Naples, encouraged by his pious mother and indeed pursuing almost the only course then open to a studious boy of limited means. In 1576, after fourteen years in the monastery, Bruno, accused of heresy, cast off his cassock and fled, to wander for sixteen years from one European seat of learning to another, teaching, writing, sometimes even working as a proof-reader in the newly established printers' workshops.

Early in his wanderings he evolved his theory on the Art of Memory, a Renaissance Pelmanism long since forgotten. In 1579, we hear of Bruno in Geneva, the home of religious reform and the stronghold of Calvinism. He found their harsh teachings no more to his taste than those of the orthodox Catholic Church from which he had fled.

Later in the year he secured a Professorship in the University of Toulouse, the most flourishing University of the day, and there, for three years, lectured on Aristotle. It was at this time that he wrote down his theory of memory, publishing it under the title of *Clavis Magna* (The Great Key).

Queen Elizabeth of England knew and accepted Bruno in 1583. She was happy in the company of Italians, spoke the language well and modelled her own exquisite handwriting upon that of the contemporary Italian calligraphers. Bruno spent a happy summer in Oxford, and wrote in glowing language of the Tudor Queen, extolling her intellect, her ability as a statesman, her charm and her virtue, calling her

> That most singular and rare of ladies, who from this cold clime, near to the Arctic parallel, sheds a bright light upon all the terrestrial globe.

It is certain that he was, at this period, known to Sir Philip Sidney and almost certainly to Sir Francis Bacon.

There is some slight evidence of the possibility of his association with Bacon in an esoteric group, but orthodox scholars of our day have ignored the slender hints.

On February 17th, 1600, at the age of 52, and after eight harrowing years of imprisonment and torture by the Inquisition, Giordano Bruno was burned in Rome, a martyred philosopher who gave his life for intellectual freedom. His last comment to his judges and accusers is well-known and widely remembered:

> Greater perhaps is your fear in pronouncing my sentence than mine in hearing it.

. . . . . .

Giordano Bruno's approach to Nature is a significant index to his philosophy. He was aware, as a child, of the presence, in the woods and rocks of his native village, of the fairies and of those so-called supernatural beings who are, after all, members of other kingdoms of Nature as yet unrecognized by science. He realized the Oneness of Life and saw that the majesty of Nature is everywhere the same. Intuitively, he knew the *infinity* of the Universe, stretching his consciousness far beyond the geocentric thought of his day. He deduced that the chemical elements of which it is composed were identical with those of the planets—and this in an age long before the invention of those instruments which today serve the need of astro-physicists. He was in many ways a forerunner of modern science, perceiving the evolution of man and of man's thought. Even today few realize the evolving consciousness of man.

Bruno knew that matter and spirit are one and indivisible, and that systems of thought designed to drive wedges between the material and the spiritual would inevitably lead to error.

He claimed that the Divine Will is most adequately declared and revealed through its plan and its law and

that the hand of God is not shown in trivial details. He deplored the impiety of seeking God's will in the contemplation of a mummified corpse, in the foam of an epileptic, or through the arts of the necromancer. We must remember that Bruno wrote in an age of much morbid thinking, and it is not difficult to picture the unfortunate cripples and epileptics who sheltered in the porches of the cathedrals and whose deformities were all too often regarded as signs and manifestations of God's will.

God, he said, is revealed through the laws of Nature, the splendour of human minds, and contemplation of the Universe.

Bruno knew that the rigid good and evil of the contemporary moralists were but relative after all; we know that now, but it was a striking thought in his day.

Giordano's approach to God was essentially that of the Perennial Philosopher. In Oxford he had drunk deep of the springs of Pythagoras and Plato and from their thought had become acquainted with the ancient wisdom. Yet always he sought truth for himself. When he discarded his cassock, he discarded too the monastic habit of downcast eyes; knowing that God is everywhere, he walked on through the world with eyes wide open and gazing up and around him.

He knew and taught that all things flow from God and return to God. He postulated a theory of the world's soul, and perceiving the reality underlying all manifestation, he described it as the soul of the world.

Loving lakes and still waters, he described the universe as a mirror of God, and seeing Christ in all living things he wrote of "the living Lord of beautiful forms".

"Divinity," he claimed, "is not more nor less present in the other world than in our own or in ourselves."

Bruno was opposed to the formalized religions he knew; he was acquainted with the Jewish faith, with Roman

Catholicism, with the Calvinist or Reformed Church, and with Muhammadanism. He saw in them all a cause of war and of civil strife, and he asserted that these organized religions claimed the *right* to limit the thoughts of men and hence were barriers to human progress.

He rejected the Christian doctrine of the possibility of miraculous or supernatural interference with the *order of Nature*, claiming that all was governed by law, by laws of Nature as yet unknown to man. As we have said, the Christianity of his day was morbid and unduly interested in physical signs and wonders. Bruno longed for a religion based upon humane love and reasoned knowledge.

He reiterated that we have not to look for Divinity at a distance from us, for we have it with us, more truly intimate to us than we are to ourselves. This is a perennial statement of the mystics, expressed for so many of us in the familiar Christian hymn :

> Nearer is He than breathing,
> Closer than hands or feet.

Bruno's philosophy was essentially the Theosophy of the sixteenth century. His university lectures reveal a sturdy Platonism and a comprehension of Neoplatonic thought. An early publication, *The Torchbearer*, was a satire on the vices of his age, on pedantry, superstition and sordid love. He attacked there and elsewhere, the assininity of men, our crass stupidity and folly. He taught the theory of Reincarnation and this was listed as one of his heresies, together with his unorthodox views on Transubstantiation, the Virgin Birth, his recommendation that men should study and use magic and ceremonial in the service of man, and his reverence for Moses as an Egyptian initiate. His ideas on Transubstantiation, the changes which take place in the sacramental Bread and Wine at consecration, and his

understanding of the Immaculate Conception were ideas which today we recognize as Theosophical and explicable in terms of a wider law of Nature.

Giordano Bruno was an apostle of a new religion, founded upon a new intuition which had perceived a new conception of the universe.

Ever lively himself, (the freshness and vigor of his writing is apparent even today) he distrusted pedantry and saw in it the manifestation of lowly minds tampering with divine knowledge. Are we not still familiar with pedantic people who make an indigestible and underdone pudding of the Divine Wisdom?

A mystic and enthusiast, a God-intoxicated sage, Bruno knew the One, the infinitely small and infinitely great, described in the *Upanishads*:

> The Self is never born and never dies, smaller than the smallest atom, greater than the greatest spaces.

We have some record of an address he gave to the University Senate at Wittenberg on the subject "Builders of the Temple of Wisdom". His list of builders included the Chaldeans, the Egyptians, Zoroaster and the Gymnosophists of India, Orpheus, Paracelsus and the Kabbala!

Giordano Bruno taught through the classical method of propositions and aphorisms, submitted to his students as the bases of argument. Here are some of them:

"*God is absolutely simple essence or being in which there is no internal diversity.*"

"*Necessity and liberty are one*"—a remarkable statement this which yields, to meditation, the same fruit as the saying "In Whose Service is perfect freedom".

"*It is better to be than not to be.*" At first reading, one is apt to comment, well, of course it is. We all believe it, but how many of us behave as if we believed it!

"*Nothing should be rashly asserted which is contrary to sense and reason.*" That is commended to the attention of those people, so many of them, who make wild assertions about the nature of man, God and His universe.

Perhaps Bruno's most remarkable statement is this: "*To be in the mind of God is to be realized.*" Here is a gold mine which will yield rich dividends for a lifetime.

Giordano Bruno's practical philosophy is embodied in a work called *Heroic Enthusiasms.* Like Plato and Aristotle before him, he postulated that there are in the world two classes of men. He called them the heroic and the vulgar; perhaps we can think of them as those on the path of return and those others still on the outward journey from the Father's home.

In this book, Bruno describes the struggles and aspirations of the human soul in its efforts to reach union with the divine source of all things. He analyses the purifications to which the human soul must submit before it can become a fitting vessel for divine enthusiasm. Since Bruno made no real distinction between soul and body (and indeed there is no such distinction), we may assume that he was aware of the necessity of physical purification.

He advocated too that, in addition to the accepted list of Christian virtues, the enthusiast should practise magical rites and should learn to interpret parables and symbols.

Constantly emphasizing the need for peace and freedom without which no soul can grow, he condemned the Church for violence and dissension and for its tyranny over human minds and tongues.

He recognized two kinds of inspired people: those who become the habitation of the Gods, saying and doing miraculous things without understanding why, and those who, skilled in contemplation, arrive by the light of reason at a

point in spiritual development where they are able to serve God as His artificers and agents.

Bruno may be honored with Sir Francis Bacon and with Descartes as a founder of modern philosophy. Poet, teacher and martyr, he was Italy's most daring thinker, an apostle of freedom of thought and speech.

A contemporary, who knew him in Paris, described his ability as a teacher and orator in these words:

> He was able to discourse impromptu on any subject suggested, to speak without preparation, extensively and eloquently, and he attracted many pupils and admirers in Paris.

His abiding message to us is that, in its aspiration, the soul need not go beyond itself, it need only enter into the depths of itself. Bruno's hero, (of *Heroic Enthusiasms*), may live in the world and yet is withdrawn from the crowd, aiming always at being self-sufficient in its own wisdom. "The heroic soul," he said, "must despise fatigue and must pass with *one breath* over the mountain of his difficulties."

Giordano opposed our human habit of pulling up the drawbridge, refusing contact with life and shirking experience. He deplored those who refuse to practise self-examination and chided us for mistaking a tiny molehill of difficulty for an insuperable mountain. On the other hand he knew the human weakness, which when confronted with the grandeur of the mountain, cannot see it. He pleaded that we should not refuse to contemplate the truth which lies in the reconciliation of opposites, which gleams in the heart of paradox. His greatest message is so brief, so powerful:

"*To be in the mind of God is to be realized.*"

PHYLLIS S. LEAN

THEOSOPHY DOWN THE CENTURIES

By J. L. DAVIDGE

THEOSOPHY is no modern invention. As its name implies, *Theos*—God, and *Sophia*—Wisdom, it is the Divine Wisdom which has always existed, the knowledge about the true nature of God and man and the relation between them in an intelligible universe. In ancient India it was called *Brahmavidya*, which means the same as Theosophy. When we use the word Theosophy, what is thought of is not something far off and remote from our daily lives, but some element of wisdom which is in every individual, and gives him the inspiration to all that is true and good and beautiful. In the larger way of the world it makes for unity and Universal Brotherhood.

We can trace Theosophy in religions and philosophies down the ages. It is the essence of the teaching which great teachers have given to one civilization after another in rhythmic recurrence. It is this rhythmic law of cycles which governs all the processes of Nature, the lives of men no less than the outer universe. The tides of the sea are reflected in the tides in the human body. Everywhere the periodic law is at work. It governs the rise and fall of nations, of civilizations, minor cycles of some hundred years, major cycles of immense duration. Major cycles mark the appearance of the great races—the Lemurian race of black men; the Atlantean race of red and yellow men;

the Aryan race of white and brown men. Minor cycles mark the branches of the Aryan race, the Hindu, Egyptian, Iranian, Keltic, Nordic, each with its special religion and culture. A new cycle has begun with the sixth Aryan branch now appearing in Australia and North America—anthropologists call it the Australian-American race. The seventh Aryan type promises to be the future Latin-American now germinating in Brazil. So the turning wheel governs racial evolution.

Further, we find that civilization is itself a "recurrent phenomenon"—a phrase applied by Professor Flinders Petrie who traced over a period of ten thousand years in Egypt eight successive civilizations, each separated by an age of barbarism or decline before and after it. These successive civilizations form a "regular structure," each marked by the same successive phases of development, namely, sculpture, painting, literature, music, mechanics, science, wealth. Professor Petrie found the same sequence repeated in mediaeval and modern Europe. First, the arts flourish, then there is a decline from idealism into materialism, and the wheel turns to culture again. An American scientist is of the opinion that we are at the end of such a cycle, passing from wealth to culture.

Consider another recurrent cycle in history—great minds coming together in galaxies when the fullness of time for their capacities draws them together. Witness the Sanskrit sages, the Greek philosophers, the Augustan writers and generals, the cathedral builders in Europe, the Elizabethan authors, the Italian painters, the German masters of music, the nineteenth-century scientists.

If all these manifestations of genius happen not by chance, but in ordered sequence, then by whose command are civilizations and cultural systems founded? Who but the Elders of Humanity, known down the ages as the

world's Inner Government. At the head of the Hierarchy, we are told, stands the Lord of the World, the Supreme Director of Evolution on our planet, and under him three great departments of Adepts—ruling, teaching and organizing. Their method is to use every available agency in the world—religious, educational, patriotic, humanitarian, aesthetic—to forward the spiritual evolution of the whole of humanity. These Adepts are the "Just men made perfect," Masters of Wisdom. Emerson speaks of them as the Trismegistoi, the thrice-great; Tagore calls them the Great Revealers.

Not only are great Messengers sent out at long intervals—Hermes gave a religion to Egypt, Orpheus to Greece, Zoroaster to Persia, the Lord Buddha and the Lord Christ to East and West. But this long-range effort has been supplemented with an additional effort to help the western world once in every century. Our attention was called to this centennial movement by H. P. Blavatsky in her great work *The Secret Doctrine*, and a reading of history confirms it.

Imagine Europe in the Dark Ages! There was plenty of movement, invasions by barbarians, activity in the Church and so on, but the people were among the most ignorant in the world, largely due to the rejection by the Early Church of the principles of Gnosticism, the esoteric wisdom. The long period of gloom lasted nearly a thousand years.

The date is 1275: The first ray of light shone into the western dark at the end of the thirteenth century. The intellectual revival of Europe was pioneered by Roger Bacon and his colleagues through science and symbology. They had to work secretly, it was dangerous to give out knowledge of which the Church claimed to be the proper custodian. Bacon's central thought is the unity of science and its

subordination to the highest ethical purposes. Over in Florence Dante was heralding the renaissance which came to glorious blossoming in Italy.

1375: In the fourteenth century a regular periodic movement was begun. Madame Blavatsky, who studied occultism in Tibet, states that the new cycle was initiated by Tsong-kha-pa, a "mighty personage" (a reincarnation of Lord Buddha, she says)—who reformed Buddhism in Tibet and cleared out 40,000 sham monks. Among his commandments is one that "enjoins the Arhats to make an attempt to enlighten the world, including the 'white barbarians of the West,' every century at a certain specified period of the cycle". This specified period was the last quarter of the century, and this centennial impulse can be traced historically down to our own time.

Tsong-kha-pa lived 1355-1419 and founded a secret school near Shigatze attached to a private retreat of the Teshu Lama. He was highly honored in his lifetime; he was buried in a golden casket within a marble mausoleum in the Gah-ldan monastery close to Lhasa; there are life-size images of him in the monastery, as elsewhere, and copies of his works in his own handwriting.

While Tsong-kha-pa was clearing up Tibet, the supreme messenger to the West—Christian Rosenkreuz—was working through the Rosicrucian fraternity. This brotherhood flooded Europe with mysterious literature giving new access to truth and liberating men from unintellectual religious dogmas. Other liberators in England were Chaucer and John Wycliffe.

1475: In the fifteenth century with the fall of Constantinople Greek learning came westward bringing knowledge of the Mysteries, and found expression in various scholars including Sir Thomas More, greatest humanist of his day, and his friend Erasmus. The introduction of

printing by Caxton achieved as much as the spiritual efforts to liberate men's minds: it gave men access to the truth. The Bible was printed in English. This democratization of knowledge led up to the Reformation, under Luther and his group of fire-pillars. Contemporary were Leonardo da Vinci, Copernicus and Columbus.

1575: At the end of the sixteenth century came Francis Bacon and the Elizabethans. The Renaissance centred nominally round the Queen, but actually and secretly round Bacon, her Lord Chancellor, and a colossus of learning. Due in no small measure to his influence and inspiration, England entered on a period of expansion, physical as well as intellectual and cultural. She burst the bonds of the Middle Ages. The summit of the expansive movement in literature was in the tragedies of Shakespeare and the Bible of 1611. There is abundant evidence that the plays attributed to Shakespeare and a mass of other literature of this period were written by Bacon, using his friends' names as masks—Ben Jonson, Marlowe, Greene, Peele, Nash, Burton and others. (Note how genius in special groups or galaxies emerges each century to help to spread the Wisdom.)

Elizabeth's reign in England was paralleled by Akbar's brilliant reign in India, aided by his prime minister Abul Fazl: Akbar's effort was to found a new religion which should unify all existing religions. Tennyson pictures it in "Akbar's Dream". (Cf. Bruno's Mission, 1548-1600.)

According to Romesh Dutt, an Indian historian, these centennial movements for the spread of Wisdom operated contemporaneously in both East and West.

1675: We are now down to the seventeenth century, and the great scientific movement which emerged from the inductive teaching of Francis Bacon. Its outstanding characteristic was the unfettered search for truth which we

now associate with the scientific method. It led to the formation of the Royal Society in 1661 and to scientific academies in Italy and France, all filled with men of genius whose scientific discoveries were systematically correlated. Sir Isaac Newton was President of the Royal Society in 1703, and among his colleagues were Boyle, chemist; Hooke, philosopher; Halley and Flamsteed, both astronomers-royal. Some of these men corresponded with Leibniz and Spinoza. There was also a great movement based on Rosicrucianism. Freemasonry spread quietly over Europe with its message of brotherhood.

1775: At the end of the eighteenth century the key-note was social and political freedom, which came by revolution—the Industrial Revolution in England, the American Revolution against the British connection, and the French Revolution—all acts in a tragic drama. The messenger of this period—the Comte de St. Germain—had endeavored to close the gulf between the aristocracy and the common people but the effort failed, and instead of peace and understanding came war and blood-shed. Panic swept over England and reforms already prepared to better the lot of the workers were ploughed into the ground. Release came with the Romantic Revival in literature, with Goethe and Byron, Shelley, Keats and Blake, and a general moving forward to the Reform Act of 1832.

Among the ideas which came to birth at the end of the eighteenth century was that of perfectibility, but its full realization awaited the coming of the Theosophical Society a century later.

A wave from the East which helped to pave the way for Theosophy a century later was the spread of the Ancient Wisdom in translations, by western orientalists, from the *Bhagavad Gītā* and other Indian scriptures.

1875: Theosophy was the climax and synthesis of all these earlier century-end revivals and reformations—in literature, religion, science and philosophy, and social organization. Every cycle was building up to the great Theosophical Movement of the Nineteenth Century. H. P. Blavatsky brought the Ancient Wisdom to the West. Her work was to break down materialism and superstition, two evil manifestations of the human mind which intensify the struggle for existence and with the advancement of science make the struggle more fratricidal. Theosophy, with its long-range conception of evolution and the twin law of cause and effect, minimizes this struggle for existence and makes life understandable and bearable. On the material basis laid by the Darwinians, H.P.B. built a superstructure applying evolution to the development of intellectual and spiritual faculty as well, whether in the individual man or in the cosmic system. She linked evolution both to life and form. This philosophy attracted some of the finest minds of the Victorian age. Both Sir William Crookes and Sir Alfred Russell Wallace joined the Theosophical Society. So also did Edison and Flammarion, Scriabine and Roerich, and in India Gandhi and Nehru, Gokhale and Tilak, and other men of genius in various countries.

Just as Evolution was the great idea of the nineteenth century, so is Reincarnation the great idea of the twentieth. The first World War got people used to the idea of survival after death, the second World War has popularized the idea of coming back. In the wider domain of the world the ideal of unity and Universal Brotherhood, which the Theosophical Society has proclaimed for three-quarters of a century, is seen reflected in the United Nations Charter, and the Declaration of Human Rights, in almost identical words with the Society's first and second declared Objects.

1975: A dazzling date! Looking down the long perspective of the centuries and seeing civilization advancing under the cyclic law, can we deduce the future? Can we anticipate what might happen in the last quarter of the present century? Is it a mere coincidence that the centennial impulse in 1975 will synchronize with the centenary of the Theosophical Society? There are indications in the world-wide spread of Theosophy today that it will become the philosophy of the people.

As a body the Theosophical Society will always be in advance of current thought by very virtue of its first declared Object of Universal Brotherhood, which includes all sentient beings and brings all the kingdoms of Nature into right relationship, and by virtue also of the pursuit, under the second and third Objects, of the study of the Eternal Wisdom and of Occult Research or investigation into the laws of Nature.

Moreover by the law of recurrence we should expect some new note to be sounded, some new impulse to be released, which will establish at higher levels the spiritual and cultural tone of our civilization for a long time to come.

If this is a proper way to read history, deducing the future from the past and present—which really are all one in the Eternal Now—then the accumulation of the various aspects of the Ancient Wisdom or Theosophy, which have enlightened the way down the centuries, will burst into a new flame of tremendous spiritual potency and brilliance from 1975 onwards. That is only twenty years from now and many of us will live to see it.

J. L. Davidge

THEOSOPHY AND THE THEOSOPHICAL SOCIETY

By BASIL P. HOWELL

For now we see through a glass, darkly;
but then face to face.—*I Cor.*, xiii 12.

LOOKING at the generality of mankind, there seems to be doubt if it has progressed beyond a collective consciousness (or "unconscious," in Jung's phraseology), the equivalent in the human kingdom of the animal group-soul. Dharma and Karma have significance in human terms only where the process of individualization has reached that cultural stage in which "the indecision of ignorance" plays no part. For these and other reasons it may be assumed that, while the act of individualization may time the birth of the causal body, the whole operation in its evolutionary aspect may extend over a considerable period of ever-increasing cognizance. A similitude may be thought of in the event in occult history known as the separation of the sexes, where C. W. Leadbeater reminded us that the process "extended over more than a million years" (*The Inner Life*, II 332). Another parallelism is seen in the arrival from the Moon Chain about a million years ago of the first group of people who could be used as a preliminary selection for the Fifth Root Race, whereas, in fact, the first nucleus was only segregated and moved by the Manu about 80,000 B.C.

Theosophical studies should do much to assist in the course of "individualizing the aura". But much will depend upon the attitude of the student—upon his power "to assimilate the teachings and make them a part of his being" as H.P.B. explained to her students (*Preliminary Memorandum*, 1888, reprinted in THE THEOSOPHIST, August 1931, page 591), and on the "unselfishness of the motives with which he seeks knowledge. . . ." To this end, she bade the learner to free his mind "while studying or trying to carry out that which is given to him, from all the ideas which he may have derived by heredity, from education, from surroundings, or from other teachers". How many of us can say that we have succeeded in these tasks? Yet, upon their fulfilment rests the growth in spiritual life which comes from within. Only in this way may we hope to give to our lives, as would-be Theosophists, that significance and integrity which mark the true individual.

As an entity, the Theosophical Society may be seen to develop under the same laws of distinctive growth. In the course of its 77 years it has endured many crises, and, so to speak, it has reincarnated after each of them in an ever more strongly marked personality. From Colonel Olcott's view of the early evolution of the Society as "an inevitable incident in our contemporary social progress" (THE THEOSOPHIST, XII, 1890) to the hints as to the relation of the Masters to the Theosophical Society given by Dr. Annie Besant in her *London Lectures*, 1907, and thence onwards to such a work as C. W. Leadbeater's *The Masters and the Path* (1925), we witness a growing awareness, on the part of the Society as a whole, of the fact proclaimed long ago by H.P.B. that the Society could be "redeemed" only by the promotion of a brotherly union which would "make it possible for greater, wider and more tangible help to be

given to all its members by Those who are always ready to give help when we are fit to receive it" (*op. cit.*).

Fitness to receive such teaching and help cannot be understood by those who passively submit to events as they occur. The history of the Theosophical Society, in its outer phases at any rate, is made by its individual members in their collective capacity, and these have always been asked to grasp their own destinies, to take their lives in their own hands. If chelaship be "an educational as well as probationary stage" (*Letters from the Masters of the Wisdom*, First Series), so, in its own relationship, is membership of the Theosophical Society. In this it resembles life itself; but life purposively directed and imbued with a divine awareness. The unfettered soul will proceed from the logistics of brotherhood without distinction of creed, sex, caste or color, to that which is "invisible and soundless," the universality of the Monad, expressing itself, in manifestation, through the Thinker, in whom reside all the unifying powers of memory, intuition and will. "The way and the truth come first; then follows the life."

With the accumulation of experience perspective changes in this school of the eternal life. First, the lessons of the personal life are learnt. And then, out of the misery of longing and the futile pursuit of temporary rewards, the student distinguishes between knowledge and wisdom. With Dante, the path of the Second Circle of the *Inferno* has been trodden, and he has seen the suffering of those souls who have been found guilty of the sin of knowledge without reverence. Having observed to the full the spectacle of life through the windows of the soul—the religions, philosophies and sciences of many terrestrial and devachanic existences—he rises in consciousness into the world of causes, whence emanate the laws of human evolution. Theosophy is seen, not only as "the inheritance of all the

nations" (in H.P.B's graphic phrase), but, especially, as comprehending, within the limitations of the synthetic mind, the "faculty of cognizing, the channel through which divine knowledge reaches the Ego" (*S.D.*, I 43, Adyar ed.). The general theory of evolution gives way to a special theory in which the goal determines the process, and the enlightened mind opens its doors and steps out upon a Path where function, the useful harvest of many lives, is transmuted into the substance of an active co-operation with the One Will working through the Hierarchy of our Elder Brethren.

Just because the Masters instigated the formation of the Theosophical Society, the steady pressure of evolution has a special action with regard to it, for that evolution works directly upon the body corporate through the channel afforded by the Masters, though circumscribed by the karmas of the members at any particular time. A broader view of the Society and its mission will see it from the standpoint of Those who have sought to develop it as a conscious instrument of the evolutionary process. The Society was never intended to be an end in itself. It was to be a *vahān*—a vehicle containing and expressing more or less of the life of the spiritual worlds as its form might permit in the course of its development.

It was made clear in the early days of the Society that it would never be allowed to become "an academy of magic," in the sense of devoting itself merely to hunting after phenomena. Equally, however, there was no diffidence, in connection with its development, about using some of the terminology associated with the Path. "In a few more months," wrote the Master K. H. to Mr. A. P. Sinnett in February 1882 (three years before the S. P. R. Report of 1885), "the term of probation will end. If by that time the status of the Society as regards ourselves—the question of the 'Brothers'—be not definitely settled

(either dropped out of the Society's programme or accepted on our own terms) that will be the last of the 'Brothers' of all shapes and colours, sizes or degrees." The "probation" was safely passed (though there were some bad moments after the S. P. R. Report was issued) leading ultimately to the formation by H.P.B. of the "Esoteric Section of the T. S." in 1888, "for the salvation of the whole Society". The Society *was* saved. The promotion of brotherly union and the realization that growth in spiritual life comes from within followed, and still follows, because earnest members have tried to put into practice the admonition of H.P.B.:

"It is, however, right that each member, once he believes in the existence of such Masters, should try to understand what Their nature and powers are, to reverence Them in his heart, to draw near to Them, as much as in him lies, and to open up for himself conscious communication with the guru to whose bidding he has devoted his life. THIS CAN ONLY BE DONE BY RISING TO THE SPIRITUAL PLANE WHERE THE MASTERS ARE, AND NOT BY ATTEMPTING TO DRAW THEM DOWN TO OURS."

Further, if we look upon the Theosophical Society as a "thought-form" of our Elder Brethren, we share, as individual members, in its mysterious life. The real import of much of the earlier teachings thus becomes more apparent. Not only was the Society "on probation," but members, in the eighties of last century, were "initiated" into membership or Fellowship. Have not some of us fallen under the spell of the casualness, if not the indifferentism, that mark so much of the modern attitude to the life of the spirit, as to so many other relationships of our social existence?

How may we escape participation in the crimes of ingratitude and injustice? Or to avoid that passive confederacy

which inevitably attaches to one who sees their victim suffer them without protest? Surely, one way is to remember that H.P.B., H.S.O., A.B., C.W.L., G.S.A. and C.J. are still with us, even though in their egoic aspect and not visible to all. Another, is to try and live at the "level of splendid enthusiasm," which C. W. Leadbeater told us infused the Theosophical Society in its early days. That feeling has its source in a profound conviction. It comes only with the lively understanding that the occult world is an ever-present reality. Without impinging upon the wise neutrality of the Society in matters of belief, and whilst leaving no obstructions on the paths leading to "the Domain of Truth," let us never forget Those to whom the Society owes its very existence. In that remembrance our intuitions will reach out among the Theosophical teachings that have still untold possibilities of unfoldment. We may thus venture to glimpse the present and future of the Society as *inter alia* the causal body of the centennial life of the race, and observe how closely the three Objects are related to the first three Fetters on the Path of Holiness—the delusion of self to be dissipated by the practice of Brotherhood, doubt and uncertainty removed by comparative study, and superstition effaced by investigation of the laws of Nature in their visible effects and invisible causes. Even the last five Fetters on the Path are related to the five lower subplanes of the Ātmic plane, if these in turn be correlated to the physical, astral, lower mental, *antahkarana,* and higher mental aspects of the purely human phase of evolution. Such knowledge as we possess *may* bring enlightenment. It certainly confers responsibility. We are all, in our different degrees, trustees of the work represented by the Theosophical Society, past, present and future—a work which transcends the barriers of all the worlds.

BASIL P. HOWELL

A THEOSOPHIST LOOKS AT THE UNITED NATIONS ORGANIZATION

By DIANA GRACEY WINSLOW

Chief Brother, the Theosophical Order of Service, U.S.A.

IN THE THEOSOPHIST of October 1943, an article by Mr. Geoffrey Hodson was published, entitled "The Weapons of the Dark Forces and Humanity's Sure Shields".

In this article Mr. Hodson calls our attention to the fact that there are two opposing forces active in the cultural and spiritual evolution of mankind on earth. On one side he places the unselfish human beings, as representatives of the Forces of Light; on the other side he places the selfish human beings, as representatives of the Forces of Darkness. Between these two forces, he goes on to say, a perpetual warfare is waged.

He then describes the Theosophical Society as a "battle station" for the Forces of Light and those of us who are privileged to be active in the work, as "soldiers of the front lines". A most comprehensive account of the powers of the two forces, as arrayed against each other, follows. The powers of the Dark Forces he calls "*Weapons*"; the powers of the Forces of Light he calls "*Shields*". Unfortunately, in a short article, there is not room to give his detailed list of eleven weapons and shields. But a few may be mentioned in brief:

Weapon 1: Maintenance and increase of the ignorance and mental confusion of humanity; *Shield*: Human enlightenment. *Weapon 2*: Alcohol; *Shield*: Temperance, Education. *Weapon 3*: Economic Exploitation; *Shield*: World legislation against poverty, Social Security. *Weapon 4*: Military aggression; *Shield*: Brotherhood. *Weapon 5*: Cruelty; *Shield*: Kindness as a gospel and ideal of life.

The point we wish to make is this: every "shield" that he gives, as a protection for the world against the "weapons" of the Dark Forces, is now embodied in some part of the United Nations Organization—every single one!

If this is so—and it *is* so—should not the "soldiers of the front lines" interest themselves profoundly in the work, and success, of the United Nations Organization? If the United Nations Organization contains—as it *does* contain—all these "shields" against the Forces of Darkness, does it not then become the hope of the world?

It has been emphasized by our international President, Mr. N. Sri Ram, that "there is a design for all humanity, which will be manifested only as humanity is welded into a whole". Also, that "before such a temple of integrated humanity can be built up . . . we must have men and women who have a dominant world-consciousness, who will discharge their responsibilities as citizens of a world order and whose first thought will be for humanity as a whole".

Individuals ask: "What can one citizen of Buffalo or Los Angeles do for the U. N. O.? What possible effect could I, an ordinary citizen, have upon this great world-body, the United Nations?" The answer is: "You can do a great deal."

For one thing, you can let your representatives at the U. N. O. know that you are interested in what they are doing and that you are behind them 100 per cent. They need your interest and your opinion. It is true that you are but one person; but it is a mistake to underestimate

what one person can do for world peace through the United Nations. Your voice is not so puny as you might think.

You can talk about America's or your own country's role in the U. N. O. with friends and acquaintances. You can make the United Nations your personal concern. Champion it. Learn all you can about it. Send to the American Association for the United Nations, and get its literature on the structure of the U. N. O.—how it works. Familiarize yourself with the different departments—those "shields" of Mr. Hodson's article. Learn their functions, where in the world they are being applied; their successes, their failures. Subscribe to good magazines about the work of the U. N. O. such as *United Nations World* and the *United Nations Bulletin.* In the U. S. A. we may join our Chapter of the American Association for the United Nations. If there is none, we may start one, or become a member of the People's Section of the A. A. U. N. It is composed of ordinary private citizens, all striving to encourage the growth of the U. N. O. by learning about it and arousing public interest to acquaint itself with U. N. O.'s great aims.

Teachers and members of school boards have a great opportunity to make the U.N.O. vividly real to school-children. Our great hope of the future is to build now for international peace and solidarity and friendship, by thus instructing our youth in the meaning of the U. N. O., and thus nurturing in them the ideals of peace on earth, good-will to men.

We can invite representatives of the U. N. O. to lecture in our community or to our Chapter. They will gladly do so. We can organize round-table discussions with U. N. O. representatives present.

We can take part in local U. N. Day celebrations; write articles on the U. N. O. for our local papers; defend it in local People's Columns when it is unjustly attacked.

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There is a determined wave of opposition to the United Nations now sweeping the world. The tendency of this wave is to try and break down our faith in the U. N. O. as an instrument of world peace; to sneer at it, to call it a failure, to discount it. When we hear and read that sort of untrue propaganda, let us remember that, just as honest men often disagree, so will honest nations.

When we hear, or read, criticism of our United Nations Organization, we may remember that, after the American Revolutionary War for Independence, it took almost a quarter of a century of arguing and delicate negotiating, before the United States of America was finally an accomplished fact. Let us not expect too much, too fast, of the United Nations. It takes time to build an international structure.

Theosophists, of all people, should best be able to take the long view of history. For we believe that the nations of the world constitute a single humanity—a single human community, if you will. For us, a United Nations is but the physical demonstration of our concept of Universal Brotherhood. There is nothing new to us in this idea of a United Nations Organization and there should be an overwhelming urge, a passionate desire, or a quiet will, to help to put it into successful operation!

Let us, as "soldiers of the front lines," face the fact that this embodiment of our "shields" against the Forces of Darkness, needs our help.

As Mr. Evatt, of Australia, so succinctly—and truly—put it, "It must survive and mature and grow. *It is all we have.*"

DIANA GRACEY WINSLOW

"WITHOUT DISTINCTION OF RACE"[1]

By C. R. GROVES and L. C. SOPER

IT is not perhaps so generally known among members as it should be that the objects of the Society not only include the familiar three, of the first of which the above phrase is a part, but also "the doing of all such things as are incidental or conducive to the attainment of the above objects or any of them".[2] In pursuance of this directive the Executive Committee of the English Section requested Mr. H. S. L. Polak to attend the hearings of the United Nations Commission on the Racial Situation in the Union of South Africa, held in Geneva in August last, and to speak on behalf of the English Section on this urgent question. Mr. Polak is not only a member of the Executive Committee of the Section and a member of the General Council of the international Society, but he has had long and intimate experience of racial conditions and problems and the color-bar prevailing in South Africa, where he spent many years advocating the cause of non-Europeans, and in particular those of the Indian community, in the latter connection working in close association with Mr. Gandhi. Mr. Polak also represented the Society at the meetings of the Commission

[1] See the Watch-Tower notes in our last issue for the views of the Editor on the matter discussed in this article.

[2] *Memorandum of Association and Rules and Regulations* (1953, page 2).

of the United Nations held in Geneva in 1948, to draft a Universal Declaration of Human Rights, and was instrumental with Mrs. Eleanor Roosevelt in securing a modification of Article 17 of the Declaration at a session at which she presided.

Giving evidence before the Commission (consisting of the President, from Chile, a Frenchman and a Haitian, who were most sympathetic and responsive, and with Mons. J. Herbert, a well-known scholar and translator of Hindu and Buddhist literature and very friendly to our Society, as interpreter) Mr. Polak began by drawing their attention to the primary reason for the Society's interest in the subject under investigation by the Commission, namely, the first object of the Society, and pointed out that the almost identical language of this object had been incorporated in some of the most fundamental sections of the Charter of the United Nations and the Declaration of Human Rights. Thus in Chap. 1, Article 1 (3) of the Charter, it is laid down *inter alia* that the purpose of the United Nations is "to achieve international co-operation in solving international problems of an economic, social, cultural or humanitarian character, and in promoting and encouraging respect for human rights and fundamental freedoms for all without distinction as to race, sex, language or religion". Article 13 (1) states that "the General Assembly shall initiate studies and make recommendations for the purpose of (*b*) promoting international co-operation in the economic, social, cultural, educational and health fields and in assisting in the realization of human rights and fundamental freedoms for all without distinction as to race, sex, language or religion". Article 55 authorizes the United Nations to promote "(*c*) universal respect for, and observance of, human rights and fundamental freedoms for all without distinction as to race, sex, language or religion". Article 76, dealing

with the international trustee system, uses much the same phraseology, adding that 'the basic objectives . . . shall be . . . to encourage recognition of the interdependence of the peoples of the world". Similarly, Article 2 of the Universal Declaration of Human Rights states that "every one is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status".

After reminding the Commission of these matters, Mr. Polak recalled that Field-Marshal Smuts had been prominently associated with the drafting of the United Nations Charter, and in 1924 and 1925, when the South African Parliament was considering a measure comparable to the present Group Areas Act, had insisted that it would arouse against South Africa the hatred not only of the whole of Africa, but of hundreds of millions of people throughout Asia. He also reminded the Commission that in 1943, when in office as Prime Minister, Field-Marshal Smuts, when defending the Indian community, had drawn attention to the fact that Indians had been deliberately introduced into Natal in 1860 at the request of the Colonial Government, under pledge to the Government of India of equal treatment, to save the European sugar-planters from ruin, but their rights had been gradually taken from them. Field-Marshal Smuts referred to the Indians as "our fellow-citizens" and insisted that "Indians (90 per cent of them born in South Africa) are our people; they belong here; they have no other country". It was these people whom the Government of Dr. Malan was determined, if possible, to persuade or compel to leave the country as "foreigners".

Mr. Polak recalled that the doctrine of *apartheid* was not new. It appeared in the Fundamental Law of the

Transvaal Republic of 1881, which stated that "there shall be no equality, either in Church or State, between white and non-white". The only difference was that this policy of racial discrimination had now been extended through the whole of South Africa. He also pointed out that among the critics most vigorous in their condemnation of *apartheid* were eminent South Africans, including spokesmen of most of the Churches.

Mr. Polak concluded by emphasizing that not only was the policy pursued by Dr. Malan and his Government contrary to the fundamental teachings of Christianity and other religions, and opposed to the principles of the Charter of the United Nations of which the Union of South Africa was a member, but the assumption of the superiority of the white race which underlies that policy could not fail to lead to a serious deterioration in the relations between the white and colored races, not only in the African Continent but in all Asia, which might finally culminate in a third world war.

Amid our preoccupation with many pressing and perhaps more immediately urgent matters, it is as well to remind ourselves that the Master Koot Hoomi stated that "The term 'Universal Brotherhood' is no idle phrase. . . . It is the only secure foundation for universal morality. If it be a dream, it is at least a noble one for mankind: and it is the aspiration of the *true adept.*" The only known communication ever received in writing from the Master known as the Mahā-Chohan is almost entirely concerned with emphasizing that the Society was established primarily to bring about this Universal Brotherhood of humanity. "The white race must be the first to stretch out the hand of fellowship to the dark nations—to call the poor despised 'nigger' brother. . . Oh, for the noble and unselfish man to help us effectively in India in that divine task. All our

knowledge, past and present, would not be sufficient to repay him." In the event, it was a woman, Dr. Besant, who was largely instrumental in securing self-government for India, Ceylon and Burma, although not perhaps in the way she had expected. The task is now on a world-scale, to bring about a world-wide equality of consideration as between the white and the colored races, and any small part the Society can play we may be sure will be approved by its Founders. As They have said, "ingratitude is not among our vices".

As a footnote to the above, it should be mentioned that at the World Medical Association Conference at The Hague this year, the delegates, representing 700,000 doctors in 46 countries, decided to amend the 2,500 years old Hippocratic Oath taken by all medical men when they qualify, so that in the future they will swear not to permit race, creed or political considerations to influence the relations between themselves and their patients.

Thus slowly but surely the First Object of the Society is being written into the constitutions of national and international organizations. True, practice may fall short of profession, but lip-service given in deference to the force of public opinion is at least a first step in the translation of theory into practice.

C. R. Groves
L. C. Soper

CORRECTION

In The Theosophist of September 1953, page 389, the title should read as follows: A Message to the European Federation Council by N. Sri Ram. (On page 391 *read* N. Sri Ram *for* C. Jinarājadāsa.)

THE NEW ERA IN THE THEOSOPHICAL SOCIETY [1]

BY JAMES H. COUSINS

IN my address on May 5, 1953,[2] I mentioned the fact that the cultural history of Japan while it was varied, according to the character and genius of successive rulers and their families, its variety was within a single phase of human nature—the aesthetical. The influence of the head of the Theosophical Society falls, by reason of its constitution, within three phases of human activity—investigation (which was its original intention), thought on the subject of the investigation, and action arising out of the thought. These are the Three Objects of the Society, but in reverse order. The Second Object remains; but the First Object as we now have it took the place of precedence, and announced its ideal of the elimination of prejudicial distinctions in the relationships of humanity. This distinction was based not on an expedient, but on principle. The principle is disclosed in the phrasing of the first sentence: To form *a* nucleus of *the* Universal Brotherhood of Humanity; that is to say, one among a number of organizations within the unity of life that is inherent in human relationships; though individuals and groups may act as if they were independent of one another, in fact they cannot

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[1] A talk to the Bangalore City Lodge, May 17, 1953.

[2] Printed in THE THEOSOPHIST, September 1953.

exist without one another. The condition of life is neither dependence nor independence, but interdependence.

The dropping of distinctions is sometimes taken to express the neutrality of the Society on controversial questions. This may be so where controversy is on theories or opinions. But when thoughts or feelings are carried into action there will arise a higher partisanship on the side that is offended against in efforts to impose the will of race on race, creed on creed, and so forth. The obvious natural distinctions between individuals and groups is not denied; but superiorities that seek to force themselves on supposed inferiorities are barred.

The new era of the Society is not likely to improve on this; but the Lodges of the Society may in some cases improve on their allegiance to and fulfilment of it.

One way in which they can do so is to bring the attention of its members to bear on the various records of feeling, thought and investigation in the history of humanity. The method of approach is implied in the First Object. It is expressed in a single word in the Second Object: To encourage the study of *comparative* religion, philosophy and science. No qualifying adjective is required before philosophy and science. Without comparison neither would be either philosophical or scientific. But the qualifying adjective is essential before religion. Even then it needs qualification in the broad Theosophical sense. The comparison, for instance, of Christianity with Hinduism with the foregone conclusion that Christianity was true and Hinduism false is not Theosophical "comparative religion". Theosophical comparison is based on the natural law under Universal Brotherhood that all human expression partakes both of the illimitable reality from which it has descended and of the limitations into which it descends, limitations of time and place, of contemporary apparent stability and historical

sequence. Comparison therefore sees similarities in the religions as varied expressions of the perception of some phase of the universal reality out of which it has risen. Differences in the perception—not just in the expression—are of the nature of fact rather than of abstract truth. Take, for example, the claim to truth of a Monotheistic religion against the alleged falsity of the Polytheistic religions. The arithmetical fact, one as opposed to many deities, would appear to set the deity called God outside His creation and deny the omnipresence, omnipotence and omniscience attributed to Him. The arguments involved in the dispute are resolved and understood in the light of the interdependence of the details of life on one another, and interdependence that partakes to some extent, however small, of the characteristics of the total life of the universe.

A matter here arises that concerns those who have entered on the new era of the Theosophical Society. The Second Object encourages the study of religion, philosophy and science—products of the devotional, contemplative and observative functions of the human consciousness. But, to anticipate, the Third Object is: To investigate unexplained laws of Nature and the powers latent in man. The powers of devotion, contemplation and observation, the study of which is the Second Object of the Society, are directed outwards from humanity, and their reactions on human quality are not necessarily deep or certain. A student of dogmatic theology may not be a religious person. Even the object of religious devotion is external to human aspirations. But, there is a power latent in humanity that in its exercise partakes of the eternal operation of creation. This is the power inherent in the creative arts which are its natural expression. Creation is not the making of something out of nothing—but the making of some thing out of Something. The Something behind

art-creation is the universal Reality: the some thing created is the work of art; and creative art is an indication back towards its uncreated source with a special intimacy of reality. Of all the arts with which I have been acquainted in my somewhat long life, I regard the Indian classical dance, the Bhārata Nātya, as the most beautiful expression of what Emerson calls "Divine ideas".

The comparative study of art does not necessitate a training in technique. Sufficient material is available for the pondering of the intellect to have brought art-appreciation into the Universities. Famous thinkers have put their evaluations of the arts into memorable expressions. Plato says that the signs of beauty—of formulated beauty as in the arts—are unity, symmetry, balance in details. Plotinus recognizes artistic beauty in organization. Hegel sees it in "idea shining in a form that is a unity of diversities". Diderot attributes the sense of beauty to the "perception of relationship". Through these reflections of the qualities beyond those seen through the beauty that is characteristic of the arts, we have not only a perception of the creative power that is expressing itself through the art of the universe, but also, conversely, of the characteristics of inartistic ugliness—disunity, asymmetry, lack of balance, disorganization, false relationships. And here comparative study of art looks at the problems of human life with distinctive and convincing illumination. Nietzsche declared that "a nation is only justifiable as an aesthetical phenomenon, a social unit based on the fundamentals of art-creation". These fundamentals may be studied in the works of the thinkers quoted above. In effect they come to this: in a work of art, unity in the whole; community in the parts. This is a summation of the perfect art of life: unity of ideal, collaboration in its fulfilment.

With this in mind, we may wonder why art has not been included in the Second Object of the Theosophical Society. It is probable that, at the foundation of the Society in 1875, the bearings of the study of aesthetics had not penetrated the thought of those concerned chiefly with occult ideas and powers. A brother has reminded me that somewhere in her general writings Madame Blavatsky had said that art should be included in the Society's Objects. Unfortunately I cannot confirm this as the reference was not noted, and I am away from opportunities of research.

Bearing the foregoing in mind, it is fairly certain that in the new era the Second Object will be made four-square by including art along with religion, philosophy and science.

The question may here be asked, where does Theosophy come in? Every month in THE THEOSOPHIST it is said: "Theosophy is the body of truths which forms the basis of all religions." But the Second Object carries the study to the truths in philosophy and science and, as already said, may well include art in the new era. With this will go the writings of the leaders of the Theosophical Society. Such inclusiveness is not the universal practice in Lodges of the Society. In a large Lodge in the West I was asked for suggestions as to how to bring new life into its work. I suggested the following-out of the Three Objects. The Second Object included philosophy. I asked what the Lodge was doing to celebrate the approaching second centenary of Hegel, perhaps the most Theosophical of the great philosophers. They knew nothing of him. What then did they study? "The astral plane."

The exclusiveness involved in this was not approved by the leaders. I once heard Dr. Besant tell a group who were specializing on the writings of the leaders: "We do not want to know what *we* say; we want to know what *you* say." The slogan of the new era may well be, "Back to

the Three Objects." The vastness of the subjects involved in the Objects may deter the ordinary mind of humanity which is not interested in chains and rounds and the number of noughts that represent a Manvantara. For them, Theosophy may be condensed into a simple technique of life: Unity in the whole, freedom between the parts, and the highest attainable excellence in each individual.

We look lastly at the Third Object of the Theosophical Society: "To investigate unexplained laws of Nature and the powers latent in man." This is an enormous work in its totality. Selection has to be made, and the selection must be from the point of view of Theosophy. It has been said that Object Three was "to investigate, not to cultivate". But investigation must be subject to the moral law of the First Object and the comparative attitude of the Second Object. As regards the powers latent in man, while members of the Theosophical Society talk familiarly of occult powers, there is no investigation concerning them in the Lodges. For myself, I would add as a final suggestion to the new era, that among "the powers latent in man" that should be investigated, the power of art-creation with its accompaniment of aesthetic beauty is of crucial importance. Without it, other powers cannot attain their highest expression. The power of what is called scientific investigation, without the saving grace of creative joy and aesthetic beauty, has descended into abysmal destructiveness and ugliness. If, therefore, the study of art cannot immediately find its place in the Second Object, there is no reason why it should not be a subject of investigation under the Third Object in the new era of the Theosophical Society.

JAMES H. COUSINS

REVIEWS

Theosophy Answers Some Problems of Life, by Geoffrey Hodson. T. P. H., Adyar, pp. 240, price Rs. 4-8-0 (boards), Rs. 5-8-0 (cloth).

"The great practical value of Theosophy consists in its revelation of the meaning and purpose of human existence." Though Mr. Hodson makes no authoritative claims he puts before the reader explanations which help towards intelligent and serene living.

He deals first with individual problems and our relations with our neighbors. What is man and what is destiny; the sevenfold key to character; the ceasing of suffering; sleep and death; man's unfoldment to perfection through many lives.

Then we pass on to world problems. Racial and national history throws light on the question of war or peace. How shall we build the future? Education for fine citizenship, health of mind and body, the gospel of humaneness, meditation and its power.

On all these, and many other aspects of life, Mr. Hodson has something original and helpful to say. The lecturer will find in a few pages material that he can expand. The student will be inspired to read further with the help of the bibliography. The serious enquirer cannot fail to be interested in the solutions offered.

This may prove to be the most helpful and popular of all Mr. Hodson's well-known books. It is certainly a valuable addition to modern Theosophical literature.

E. W. P.

The Infinite Way, by Joel S. Goldsmith. G. Allen and Unwin Ltd., London, 1952, pp. 146, price 8s. 6d.

This book contains the spiritual harvest garnered in many years of study and its practical application. Combining the New Thought philosophy with the age-old Indian Adwaita system, and having come to the conclusion that in this age of atom bombs there is no hope of security in the material sense, the author discovers "the *way* of security, harmony and health through attaining some measure of spiritual consciousness," by selflessness and the realization of the Christ within.

To help others to attain this spiritual consciousness and thereby lose the material sense, is the purpose of this book. In the view of the author the fundamental error of all ages is the belief that the spiritual world and the material are separate, whereas "this world" is in reality but a picture of limitation formed by the mind, which man endeavors to change. By relaxing the mental struggle and "putting on immortality," for "all that exists as persons, places and things lives only within our own mind," the illumined consciousness dispels the personal sense of self with its problems.

Illustrations are taken from the life and teachings of the Buddha and the Christ, and helpful thoughts are given on prayer and meditation which should rather consist in contemplating God and His activities as spectators and beholders.

Dealing with the question of "supply" and metaphysical healing, the author says that it is never necessary to direct treatment to any person. "Your body, your business, your home—they are only ideas within you . . . the human limited concept of real Life . . . therefore any attempt to heal, change, or correct the physical universe is evidence that we have not developed sufficient spiritual consciousness." By changing the consciousness the body is healed; having "gained the consciousness of God's presence, you have the whole secret of success in every walk of life". The "temporal conditions resulting from self-hynoptism are dispelled".

The book is easy reading and contains some helpful ideas regarding conduct in daily life.

K. A. B.

The Government of the World, by Peter Freeman, M. P., Adyar Library, pp. 60 and world map, price Rs. 3;

The World and the West, by Arnold Toynbee, Oxford University Press, pp. 99..

How many books have been written on world conditions, offering fresh solutions or ancient remedies clothed in a new garb! To all who are even but slightly observant of the happenings around them, the main problems from which the world suffers stand out glaringly, but no problem stands alone in splendid isolation; all are interlinked and so a basic remedy must be found to gradually cover the world's "case" in all its facets. Along some lines, as Peter Freeman points out in his *Government of the World*, considerable improvement must be recorded, as in the world's health organization. But the need for interlinking with other aspects becomes painfully apparent when

we see that millions of lives are saved from epidemics, only to find that there is a lack of food to keep them alive, and this again because the financing of the excess produce in some countries and its transportations to the consuming millions is unsolved. The over-all picture then shows less people suffering from disease and more dying from starvation and under-nourishment.

It is this lack of a proper integration of man's activities which thwarts so many of his good intentioned improvements. As Wendell Wilkie said, we live in One World, which implies that we all share in one and the same problem. Mr. Freeman considers War as the principal agent of all our troubles, resulting as it does from man's faulty understanding of life and its purpose on this planet. If, then, man could but realize that every man, woman or child, every village and tribe, every nation and country, has a definite task allotted to them, has a predestined role to play in the whole set-up of the world, has much to give to and also much to learn from their neighbors—all these little individual groups would come together to truly integrate their efforts and plan accordingly. They would then realize that the over-stressing of national pride is harmful for all, and for themselves, not any longer the principle of "give and take" but of "give and give".

Such then is the underlying principle, and the author has worked out the details in a lucid and clear manner, backed up by some simple all-over statistical figures of the population of the world in relation to geographical distribution, religion, race, linguistic and other groupings. A colored map of the world is added. There is a happy lack of redundancies and padding, and the book forms a useful compendium for every worker interested in international work.

In *The World and the West* Arnold Toynbee goes into fuller detail of the encounter of East and West as observable today, explaining the part played by the West in the more recent past. It is obvious to all that there are but few spots on earth which have not in some way or other come into intimate contact with the West, and for a right understanding of the relationships of Russia, Islam, India and the Far East with the West this recent publication (1953) is extremely helpful. No real understanding is possible without a modicum of knowledge—impartial and therefore scientific—of the matter under discussion.

This also is an excellent booklet for the well-wishers of humanity.

H. P.

SUPPLEMENT TO
THE THEOSOPHIST

NOVEMBER 1953

OFFICIAL NOTICE

I hereby appoint Miss Emma Hunt as Recording Secretary of the Theosophical Society, and Miss Ann Kerr as Assistant Recording Secretary of the Theosophical Society, as from November 1st, 1953.

N. SRI RAM,
President

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

The President in Australia

The President spent thirteen days in Sydney and after visiting the Lodges in the other State capitals—Brisbane, Melbourne, Hobart, Adelaide, Perth—left Australia on October 17. To visit the six major Lodges in the Commonwealth he travelled 3,490 miles.

On the day of his arrival in Sydney, September 9, he was welcomed in Blavatsky Lodge by the Lodge President and the General Secretary, and in reply he stressed that all members share in his responsibility as President—the whole work is ours, not only his. He spoke to another Lodge meeting on the 16th. He also gave two Sunday night lectures in the Savoy Theatre, Bligh Street, and two Sunday night broadcasts from Station 2GB, Sydney, also three newsreel interviews, two on commercial stations dealing with Theosophy and one on the National network in support of an Anti-Cruelty Campaign in World Week for Animals. His public lectures were entitled "What is Theosophy?" and "The Search for Happiness"; and his broadcasts, "The Destiny of Man" and "Spiritual Democracy."

The President learned in a conversation with the general manager of 2GB that the Theosophical broadcasts from that Station reach a quarter million people in the metropolitan area alone.

In the other States also he had a good press and drew record audiences, his addresses following a similar pattern. At a tea party in Brisbane he met about fifteen overseas students, mostly young Indians.

In reporting on the President's visit to Australia, the General Secretary, Mr. J. L. Davidge, writes:

"This is Mr. Sri Ram's second visit to Australia. The first was in 1946-47, December to February. It is auspicious for Australia that his 1946 visit was in his first tour out of India and the present visit his first tour out of India as President.

"The President has greatly strengthened the work in Australia—he creates a predisposition in favor of Theosophy by his easy and friendly demeanor and by his wisdom and depth of understanding."

Adyar

October 1, Dr. Besant's birthday, was the occasion of a special commemoration celebration at the international Headquarters. In the absence of the President, Mr. N. Sri Ram, Dr. G. Srinivasa Murti, long an associate of Dr. Besant and her physician, was asked to preside over the meeting.

After the prayers of the religions, at 8 o'clock in the morning talks on the life and work of Dr. Besant were given by Dr. Srinivasa Murti, Mrs. Radha Burnier, Prof. C. S. Trilokekar and Srimati Rukmini Devi. The meeting was closed with the singing of "Devi Vasante" and flower offerings at the new bust of Dr. Besant now in the Headquarters Hall in a group with the statues of the Founders.

After this meeting food was distributed to the 700 children of the Olcott Memorial School and the Olcott Kuppam School.

In the evening, many members attended a public meeting arranged at Gokhale Hall in Madras by the Young Men's Indian Association of which Dr. Besant was the Founder-President. This meeting was presided over by the Governor of Madras, Sri Sri Prakasa.

The School of the Wisdom

Mr. Geoffrey Hodson, Director of the School of the Wisdom, arrived at Adyar on October 20, and the School was formally opened at 8.30 on the morning of October 23. The Recording Secretary, Miss Ann Kerr, presided and read to the students and residents

gathered for the occasion a message from the President, Mr. N. Sri Ram, who was unable to attend being still out of the country.[1] The Director then addressed the gathering, setting forth the plans for this, the fifth year, of the School.

Thirteen students have registered for this term, coming from Australia, France, Holland, Germany, India and New Zealand,

The new syllabus begins with a study of Man, individual and racial, including the purpose and goal of human existence; The Human Ego, its formation, nature, states of consciousness, descent into incarnation; The Etheric Double, its nature, functions and appearance in health and ill-health; The Astral Body, its nature, functions, appearance and the meaning of its colors; The Mental Body and the powers of the mind; The Life after Death; Reincarnation and Karma, individual and national; The Seven Rays; Man in health and disease; Man's Cosmic Powers and the Law of Correspondences; The Seven Races and sub-races of men on earth; Life on other planets; Perfected Manhood or Adeptship; Earth's Adepts and Their August Head, the Adept Brotherhood; The Feminine Aspect of Deity, the World Mother; Ideals of human love, marriage and parenthood.

Further details about the School will appear in subsequent issues.

Venezuela

In September the Lodges in Venezuela became the fifty-first Section to be chartered by the Theosophical Society. Prior to that time, the work in Venezuela was under the direction of the Theosophical Society in Colombia. With the co-operation of the Colombian Section and through the efforts of members in Venezuela, new Lodges have been organized this year bringing the total to seven necessary for a Section. These seven Lodges—H. P. Blavatsky, Heracles, Nueve Cicle, Amor, Fraternidad, Pitagoras and Vargas—formed the Theosophical Society in Venezuela on September 28, 1953. A general meeting of all the members was held on October 4, at which Señor Pablo Bonilla T. was elected General Secretary.

We extend to the officers and members of this new Section best wishes for success in their endeavors to increase the light of wisdom in Venezuela.

India

The General Secretary, Mr. Rohit Mehta, and Shrimati Shridevi Mehta visited several Lodges in

[1] Printed in this issue.

the Andhra Circars Federation in the month of August. Between them they addressed 53 meetings in the course of 14 days. These included public lectures, members' meetings and addresses in colleges and also in the Andhra University. On their return journey they visited Calcutta where a public lecture and a members' meeting were arranged.

The Behar Federation organized a Camp of workers at Patna on 29th, 30th August and 1st September under the Presidentship of Shri Damodar Prasad. A number of people addressed the Camp meetings.

The Annual session of the Rayalaseema Federation was held at Anantapur under the Presidentship of Shri Bhagat Ram Kumar. This was attended by a number of members from Rayalaseema and the Hyderabad State.

Miss Hilda Yarrow, a former National Lecturer of the English Section, is undertaking a tour in this Section. She will be visiting Lodges in Karnataka, Marathi, Bombay, Delhi, Uttara Pradesh, Bihar, Bengal and Andhra Circars Federations.

It has been decided to devote two pages of *The Indian Theosophist* to a *Youth Forum*. The Youth Federation journal, *Young Theosophist*, has had to be discontinued due to financial difficulties.

Ireland

Mrs. Evelyn Hornidge, General Secretary of the Theosophical Society in Ireland, reports that despite many difficulties the work in this Section has gone on steadily.

During the year a new and additional members' group has been formed for teaching such details of organization as chairmanship and public speaking. A study group under the leadership of Mr. Pielou on the Seven Rays has proved of very great interest to members. An enquirers' class held monthly has made an encouraging start.

The visiting lecturers to this Section included Mrs. Doris Groves, Capt. Muirson Blake, Mr. U. G. Krishnamurti, Mr. Charles Shores, Miss Edith Keene and Dr. Hugh Shearman.

The Dublin Lodge Library continues its useful function. The Library is open two afternoons each week and also after meetings. Books are freely borrowed by members and public.

The Section magazine *Theosophy in Ireland* is being published regularly. Publication has been reduced to three issues per annum instead of four, due to increased cost of production.

New Zealand

The special event of the year was the visit of the President,

Mr. N. Sri Ram, who toured the Lodges for a month. Everywhere he was warmly welcomed by the members and his lectures were well received.

Miss J. G. Montgomery retired from the office of Assistant General Secretary after twelve years of service, and Miss C. E. Gregory has been appointed to the office.

The membership on 30th September stood at 921 with 17 Lodges.

During the year the General Secretary toured the Section and visited 15 of the 17 Lodges.

Mr. Geoffrey Hodson lectured regularly in Auckland. Mr. H. H. Banks, National Lecturer, made extensive lecture tours. Mr. J. J. van Ginkel lectured in most of the Lodges. Mr. W. E. B. Dunningham made short visits and lectured in the main cities.

Two thousand copies of a propaganda leaflet were published for free distribution at public lectures during the visit of the President.

Dunedin Lodge celebrated its Diamond Jubilee on 23rd May 1953. H. P. B. Lodge, Auckland, celebrated its Golden Jubilee in March, as did Napier Lodge also on February 11.

Archbishop Odo A. Barry and his wife, members of the New Plymouth Lodge, will attend the School of the Wisdom session from October 1953 to March 1954. The New Zealand Section has had representatives at the School each year since its opening in 1949.

Mexico

A new Lodge of the Theosophical Society "Alfa" was formed on May 17 in the city of Puebla. A special meeting was held on June 20 at which diplomas were presented to the new members by the General Secretary, Señor Adolfo de la Peña Gil, and on the following day he gave a public lecture on Evolution.

A member of this Section, Sister Fidela F. de Marañon, has bequeathed to the Theosophical Society in Mexico a small plot at Puerto de Veracruz. It is hoped to construct a meeting place on this spot for the Lodges of Veracruz and for activities of an educational, cultural or artistic nature.

Scotland

The 43rd Annual Convention of the Theosophical Society in Scotland was held at Glasgow on June 27 and 28. The General Secretary, Mr. Edward Gall, presided, with Mr. C. R. Groves, General Secretary, T.S. in England, as Guest of Honor.

In his report to Convention, the General Secretary stated that the membership stood at 287. The usual activities had been successfully

carried on in most of the Lodges. The Library continued its useful work on an extensive scale. Visiting lecturers during the year included Dr. Hugh Shearman, Mrs. Mary Elmore and Mr. Robert Hartley. The General Secretary himself visited all the three Districts in the course of the year and undertook four lecturing tours in the English Section. He also represented Scotland at Montecatini last October and at London at the Whitsuntide Convention.

Mr. Edward Gall was re-elected General Secretary for a further term of two years.

Mr. C. R. Groves gave two addresses to the members in Convention on "Theosophy and Modern Science" and "Humanity the Great Orphan".

Uruguay

The General Secretary of the Theosophical Society in Uruguay, Señor Enrique Molina, reports that the 27th Annual Convention of the Section was held on the 29th August.

All the Lodges are actively engaged in studying subjects dealing with Theosophy, Art, Science and other matters of general interest. In February Señorita Luz Maria Durand visited the Section and gave several lectures attracting large audiences. Señor Mario Radaelli gave some lectures and being an artist held an exhibition of pictures which attracted much attention.

The Library has had regular attendance of members and associates. A number of new books have been added.

An attempt is being made to form a Young Theosophists' group in this country. Although this has not been achieved so far, it is hoped that the goal will be reached in the near future.

Iceland

There are now eight Lodges in the Section, a new Lodge named "Well" having been formed in the northern part of the country.

The Section journal *Gangleri* has been issued twice during the year as usual.

The General Secretary reports that meetings of the Lodges in Reykjavik have been well attended, some new members have joined and the Order of Service has been active. He has given lectures from the pulpit of four churches and although they were not lectures on Theosophy, they were Theosophical in spirit.

THE THEOSOPHICAL SOCIETY

Founded in the City of New York, November 17, 1875

President: N. Sri Ram. Vice-President: Sidney A. Cook. Treasurer: H. B. F. Moorhead. Recording Secretary: Miss Emma Hunt

Headquarters of the Society: ADYAR, MADRAS 20, INDIA

Official Organ of the President: *The Theosophist*, founded by H. P. BLAVATSKY, 1879

Date of formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	P.O. Box 270, Wheaton, Illinois	*The American Theosophist.*
1888	England	C. R. Groves, Esq.	50 Gloucester Place, London, W.1	*Theosophical News and Notes.*
1891	India	Sri Rohit Mehta	Theosophical Society, Banaras 1	*The Indian Theosophist.*
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	*Theosophy in Australia.*
1895	Sweden	Herr Elis Wikström	Östermalmsgatan 12, Stockholm	*Teosofisk Tidskrift.*
1896	New Zealand	Mr. W. E. B. Dunningham	10 Belvedere St., Epsom, Auckland, S.E.3	*Theosophy in New Zealand.*
1897	Netherlands	Mr. B. Wouters	Amsteldijk 76, Amsterdam Z.	*Theosophia.*
1899	France	Monsieur Francis Brunel	4 Square Rapp, Paris VII	*Le Lotus Bleu.*
1902	Italy	Dr. Giuseppe Gasco	14-Piazza Gherbiana, Mondovi-Breo, Prov. Cuneo	*Alba Spirituale.*
1902	Germany	Direktor Martin Boyken	Rotbuchenstieg 40, (24a) Hamburg 39	...
1905	Cuba	Señor Ramón Melero Lobato.	P. O. Box 365, Habana	*Revista Teosófica Cubana; Teosofia.*
1907	Hungary	...	...	...
1907	Finland	Miss Signe Rosvall	Vironkatu 7 C, Helsinki	*Teosofi.*
1908	Russia	...	...	...
1909	Czechoslovakia*	...	...	...
1909	Southern Africa	S. Stakesby-Lewis, Esq.	"Monsalvat," Aintree Road, Highlands, Salisbury, Southern Rhodesia	*The Link.*
1910	Scotland	Edward Gall, Esq.	28 Great King Street, Edinburgh	*Theosophical News and Notes.*
1910	Switzerland	Mme. Rachel Tripet	26 Rue de Vermont, Geneva	*Bulletin Théosophique.*
1911	Belgium	Mlle. Serge Brisy	37 Rue Jean-Baptiste Meunier, Bruxelles	*La Vie Théosophique.*
1912	Indonesia	Mr. Soemardjo	Blavatskypark 5, Merdeka-Barat 17, Djakarta, Java	...
1912	Burma	Mr. C. R. N. Swamy	No. 102, 49th Street, Rangoon	...
1912	Austria	Herr F. Schleifer	Paracelsusgasse 4, T. 6, Vienna III/40	*Adyar.*
1913	Norway	Herr Ernst Nielsen	Oscarsgt. 11. I. Oslo	*Norsk Teosofisk Tidsskrift.*
1918	Egypt	...	...	...

* Presidential Agency.

Year	Country	General Secretary	Address	Journal
1918	Denmark	Herr J. H. Möller	Strandvejen 130a, Aarhus	*Theosophia.*
1919	Ireland	Mrs. Evelyn O. Hornidge	31 Pembroke Road, Dublin	*Theosophy in Ireland.*
1919	Mexico	Señor Adolfo de la Peña Gil	Iturbide 28, Mexico D. F.	*Boletin Mexicana; Dharma.*
1919	Canada	Lt.-Col. E.L. Thomson, D.S.O.	52 Isabella Street, Toronto 5, Ont.	*The Canadian Theosophist.*
1920	Argentina	Señor José M. Olivares	Sarmiento 2478, Buenos Aires	*Revista Teosófica; Evolución.*
1920	Chile	Señor Luis Tapia Alarcon	Casilla 604, Valparaiso	*Fraternidad.*
1920	Brazil	Tenente Armando Sales	Rua Sao Bento 38, 1° andar, Sao Paulo	*O Teosofista.*
1920	Bulgaria			
1921	Iceland	Gretar Fells	Ingolfsstr. 22, Reykjavík	*Gangleri.*
1921	Spain			
1921	Portugal	Mr. Felix Bermudes	Rua Passos Manuel, No. 20-cave, Lisbon.	*Osiris.*
1922	Wales	Miss E. Claudia Owen	10 Park Place, Cardiff	*Theosophical News and Notes.*
1923	Poland			
1925	Uruguay	Señor Enrique Molina	Palacio Diaz, 18 de Julio 1333, Montevideo	*Revista Teosófica Uruguayana.*
1925	Puerto Rico	Señora Esperanza C. Hopgood	Box 8774, Fernandez Juncos, Santurce	*Heraldo Teosofico.*
1925	Rumania			
1925	Yugoslavija			
1926	Ceylon *	N. K. Choksy, Esq., Q. C.	Roshanara, 54 Turret Road, Colombo	
1928	Greece	Monsieur Kostis Melissaropoulos	3 Ethnikis Trapezis Square, Filothei, Athens	*Theosophikon Deltion.*
1929	Central America	Señora Amalia de Sotela	P. O. Box 797, San José, Costa Rica	
1929	Paraguay			
1929	Peru	Señor Jorge Torres Ugarriza.	Apartado No. 2718, Lima	*Teosofia.*
1933	Philippines	Dr. Benito F. Reyes	P. Florentino corner Iba Streets, Quezon City	*The Lotus.*
1937	Colombia	Señorita Corina Martínez Sanders	Apartado Postal 539, Bogotá	*Revista Teosófica; Boletin.*
1947	British E. Africa.	Mr. Valabhdas H. Kapadia	P. O. Box 354, Zanzibar	*Saurabh.*
1948	Pakistan *	Mrs. Gool Minwalla	Noonan Road, Karachi 3	
1948	Malaya and Singapore *	Mr. V. Rajagopal	P. O. Box 752, Singapore	*Theosophical News.*
1949	Northern Ireland †	Dr. Hugh Shearman	18 Brookhill Ave., Belfast	
1950	State of Israel *	Dr. I. S. Cohen	P. O. Box 2858, Tel Aviv	
1951	Japan *			
1952	Viet-Nam	Mr. Pham-Ngoc-Da	Directeur du College, Chaudoc, South Viet-Nam	
1953	Venezuela	Señor Pablo Bonilla T.	Apartado 2907, Caracas	

* Presidential Agency. † Federation.

The Theosophical Society in Europe (Federation of National Societies): *General Secretary*, Mr. J. E. van Dissel, Dirk Boutslaan 18, Eindhoven, Netherlands. *Theosophy in Action*; *La Vie Théosophique*; *Adyar.*

Canadian Federation (attached to Headquarters): ... Miss Joan S. Morris ... 1786 Broadway West, Vancouver, B.C. *The Federation Quarterly.*

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